

EXPLANATION OF SCRIPTURES

Jakob Lorber

Sequel to The Spiritual Sun volumes 1 and 2

Translated by L & A Pretorius

CHAPTER 1

A good rule for useful reading of the Old and New Words (20.12.1843)

[1] My dear children! With these following 'explanation of Scriptures' (to the 2 volumes of the 'Spiritual Sun') I want to give you an important and useful rule, without which you can gain no benefit from the reading of whatever spiritual good books. You may read the Holy Scripture a thousand times in succession, as you will, but without this rule you will always remain in the old place!

[2] By your frequent reading of it, you have filled your memory so completely to the brim; but ask your spirit what he has gained from it, and his blunt answer will be:

[3] I am no doubt chaotically surrounded by all sorts of building materials, and the beams and stones lays in a disorderly heap; but out of all these building materials not even a bad chaste (hut, Austrian expression) is built, in which I could freely live! Although you pile up the building material constantly - all kinds of gems and the most beautiful cedar wood lies in a clumsy pile before me - and (but) I can not arrange it! And although I have occasionally begun to create a little order, you are again adding a colossal amount of new material, so that I must tire in my activity and at the end shudder at the sight of the amount of material to be arranged and I do sadly wonder when all this material shall be organised into a house!"

[4] See, that is a very thorough response of the spirit, that every person who has read a great deal must find in himself in the very clearest terms!

[5] If such a person has been reading through a few thousand books throughout his life, what a mess he has in his memory in the end! And if it goes well, he will produce so much after such a generous reading that he realises that he knows nothing.

[6] But what is this confession? It is nothing but one and the same melancholy lamentation of the spirit, who wants to say by this that he did not even come up with an extremely bad chaste (hut) for free living out of this huge amount of building material!

[7] So there are people who can memorize the Old and New Testaments word for word; but if they ask for the inner meaning of only one verse, they will know just as much as those who cannot memorize a single verse, and often scarcely know that there exists a holy scripture! - What use is this beautiful material for you?

[8] The spirit lives only in the spiritual; cannot even a bad hut be built from this material in the inner spirit of truth, where should he live then, where does his bill go to, and from what point should he begin to arrange the material?!

[9] Is it not better to have less material, but from it at once to build a small respectable dwelling for the spirit, so that then the spirit gets a firm and free place from which to make his next plans, and add the incoming new material to?!

[10] What kind of value would a field have, even though it is the best soil, if you sow thousands of different kinds of seeds among each other simultaneously? The seeds will germinate properly; but to what use for the sower? In truth, the yield of this field will scarcely be usable as a poor feed for cattle! The stronger plants will suffocate the weaker ones, the weeds will proliferate, and the wheat grain will only here and there grow very sparsely and meagerly!

[11] From this, however, it appears that wherever you would want to have some benefit, an order must be accomplished, without the thorns, thistles, herbage, and turnips among it, which can no longer be of any use to you.

[12] But what is this order?

[13] If you have a purified wheat, sow it on a clean and good field, and you will get a clean and good harvest.

[14] If you have a good construction site and have material for it, you do not have to wait until you first have accumulated an overflowing heap of building material before you can start to build the house; because you will only fill the whole building site with the overly big pile of building material!

[15] And then the master builder will come and ask him: "Friend, where do you want to start building the house?", What will he say to him then? - Certainly nothing else than: "Here, friend, where the big pile of building material is!"

[16] And the master builder will say to him, "Why did you allow this material to be piled up on the site before we made the plan and dug the ground? If you want to have the house on this site, you have to move all this material aside and have to clear the place completely; only then will I come, I will measure the place, design the plan, then dig the ground, and in the end examine the material, if it is good for the building of your house!"

[17] You see, from this parable, you can quite clearly see how little good anyone will benefit, if he does not progress in the same order!

[18] But what is this true order? This true order consists simply in the fact that each one begins to arrange each new charge or transfer of the material as a dwelling-house and does not resort to a second charge until he has processed the first one. In this way he will move swiftly in his burrow, and will always have enough free space around it, on which he can put up sufficient new building material in good order.

[19] But in German - and quite understandably - this order consists in the fact that everyone immediately becomes active according to what has been read and then sets up his life accordingly; thus the readings will be of use to him, but on the contrary they will be detrimental; because everyone is not only a pure hearer of the word, but a perpetrator of the same!

[20] More explanations follow!

CHAPTER 2

An objection and its refutation (21.12.1843)

[1] Someone here will say, "This is quite true, that only by active reading (acting on) can one reap the true fruit of reading; but if someone is given so much material, one can put it aside for the sake of doing and read only so much of what one is convinced that one can actively implement?"

[2] Consider only the great mass of what is given in the Scriptures of the Old and the New Testament, and then beside them the vast mass of truly spiritual-exegetical (explanatory) books! If one were to read all this only according to the degree of activity, indeed, one would probably never be able to cope with only a few chapters throughout his life;

[3] But I say: Considered from this point of view, the objector is certainly right; because if you only want to read so much and no more than how much you are cumbersome to actually practice it, then of course a few chapters would be too much! But from a different point of view this matter never becomes too much of the given material, and the reader can immediately transform everything he has read into activity!

[4] For one could also say, for example, that if any farmer were in possession of a large piece of good agricultural land, which yields him a hundredfold crop, why does he sow the whole field ?! One-tenth of it carries as much as what is necessary for the farmer's needs!

[5] But I ask: If this countryman sows the whole field with a good grain, and the field brings him a hundredfold crop, of which one tenth is sufficient for his subsistence, will the superfluous nine tenths injure him? - Oh, sure not! For half of the excess can be distributed to the needy, who will be greatly grateful to him, and the other half of the abundance he can bring to the market; and as it

is a good crop, he will find many buyers who will take it away from him at advantageous prices, and he can then use the money won, to order his other household, and thereby become a respectable and rich fellow countryman.

[6] Now see, it is clear from this example, that if one has a good field in himself, and has plenty of good seed in abundance, then he should not be sparing in sowing! For he who sows abundantly will also reap abundantly; but if you sow sparingly, you will reap sparingly! And what does it need for that? If only the soil of the field is well worked, you may sow so much good corn on it, and yet no grain will perish in the good soil, but every grain will shoot its abundant stem!

[7] So (in the same way) it is also in this matter that concerns the spiritual sowing of the Word through reading!

[8] For the cultivation of the spiritual ground man needs no more than the two commandments of love; With these he works his spiritual field easily. If this is worked on, then everyone can sow so much in the same soil, as he only ever can and likes; or he can read as much of the good given, as he can procure of any one of them in fair amount - the whole sacred scripture and all explanations relating to the same, and he will take in nothing of all that which does not give him a rich harvest.

[9] For the difference between infertile and fruitful reading consists in:

[10] Would someone for instance would like to adjust and awaken by reading alone, he would be like one who would sow the seed on an unplowed, unfertilized field. Will not the birds soon come out of the air and consume most of the seed in a short time?! And will a small part, which fell among the weeds of the field, not be suffocated by it at once, so that in the end, at the time of the harvest, not even a grain shot into a stalk will be seen anywhere?!

[11] But when the sower or the reader sees no harvest for his trouble, does he not then become discouraged, and finally curses the field, and all the seed that was sown, which did not yield a harvest for him?!

[12] Said in German; such people then become incredulous, fall away from the whole good thing and end up being a sheer fraud.

[13] But it is quite different, if somebody formerly (before), through true love unto Me and his neighbour, freed his spirit, or rather out of Me, and thus properly fertilized and plowed his field; He then does not read the writings of My grace and mercy, so that he should first prepare himself a good field, but he then reads them for My sake, because I have awakened in his spirit the longing to see Me all the more face to face and thereby to possibly grow more and more in love for Me and through that, unto the neighbour.

[14] In this case, will he not find every word of Me alive and eternally true, if he is already alive within himself?! But if he is not alive in himself beforehand, will not even the liveliest word in him be killed?!

[15] Throw gold pieces into a stinking puddle, and the coarse sulphurous salt of the puddle will dissolve the gold pieces and turn them into the dirty mud; On the contrary, if you throw more precious metals into a real gold tincture, they will all become like the noble gold in the end!

[16] See, that is exactly the case here! By reading My Word, as by listening to it, every man can gain an immense profit for himself and his brethren, having previously converted himself to a gold tincture by observing the two laws; but if it is still a puddle, there are still so many pieces of gold thrown into it (the puddle) that will certainly not turn into a golden tincture.

[17] So it is also said: "He who has, he will be given that he has in abundance; but he who does not have, will also (still) lose what he has!" (Matthew 13:12) having "here means: to be in the possession of a good, fertilized and plowed field, or to be in oneself a perfect vessel, full of the true golden tincture, which is a free-living spirit. By 'not having', however, is meant to sprinkle a seed on an unprocessed field, whereby the sower not only has no harvest to expect, but also loses the seed he has sowed; or it is also said to be in itself a puddle of coarse sulfuric salt, which

not only cannot ever be transformed into a gold tincture by the gold thrown into it, but the gold which has been thrown into it, is also lost on top of that.

[18] I think that should be pretty clear - or who does not yet see the truth in the light of this torch will probably never be released from his blindness! But since, as already stated, the blind man never has too much light, even with the gift of this sun, toward the end, I want to draw the light of all the central suns to a point, so that, in the clearest light, can be clearly seen who is really completely blind! Next time, therefore, more of such reminiscences!

CHAPTER 3

Parable of the clever and unwise builder master (Matth.07.07,24-27, transcript on 22.12.1843)

[1] In the New Testament, you read a parable of a wise and an unwise builder master: one built his house on a rock and the other on loose sand. A storm wind came, and the rain poured down. The house on the rock defied both; but the house on the sand was destroyed.

[2] If you look at this parable from afar, you must at once see two central suns at a glance!

[3] What does the smart builder master look like? - Surely one who has made his foundation completely on the known two commandments! And when the storms and the heavy rains come, they not only cannot harm the builder master, but even fix his house stronger to the rock; because the winds dry up the walls of the house and make it thirsty after moist. When the rain comes, it gets absorbed into the dry walls of the house, dissolves it here and there and joins the particles, which become sticky and binds through repetition of such scene the masonry ever firmer and stronger together.

[4] Natural examples of this truth can be found in every old castle ruin, which often defies centuries; and if it should be demolished, it is easier to break fresh rocks than such a wall. The cause of this is the rain, which through its dissolving power, transforms certain parts of the stone into a limey-sticky mass, thereby combining the entire masonry over time into a united.

[5] And see, so it is synonymous with a man awakened by the laws of love! He is a building on a rock. The winds that come and hit the building, and make it dry and thirsty, are the noble desires to always more and more recognize the Author of all things, in order to grow in such knowledge in love for Him. The following downpours are the works that the thirsty gets to read. He eagerly sucks them into himself, and always becomes aware of how, through their influence, the still empty, unconnected crevices in him are gradually filled up and made into a unit; and the more the downpour falls on this building, the firmer will be the building after every downpour.

[6] But from what a different effect are the winds and the downpour of the building, which was built up in the depths on loose sands! When the winds blow and bump against the loose building and shake it, and then comes the flood-waters caused by the downpour, the building is done with. For the winds crush the often already cracked walls, where the cracks and crevices are the bad consequence of the sandy soil; and then comes the waters, so it easily tears down the whole building and flushes it into some nearby stream, to its final ruin.

[7] I think that this should be as clear as a central sun! For a person who does not even have a clue about a spiritual preparation must obviously perish if he intentionally lets the spiritual winds and the spiritual downpours pass over him, so that they can turn him into a solid building, or make him a firm, spiritually wise man!

[8] Give the Bible in the hand of an either completely or at least half worldly man, and say to him, "Friend! Read this diligently, and you will find what you desire: the hidden treasure that you always longed for, consisting of gold, silver, and precious stones, which is a perfect life of your soul! "- and this friend follows your advice, take the Bible and read it with great attention.

[9] But the more eagerly and attentively he will read this work, the more outward contradictions he will encounter, and will soon say to his friend: "Friend, I have now read the book you have advised

me to, at least six or seven times; but the more often and the more attentive I read it through, the more contradictions and nonsense I encounter! What's the story of all this colorful tinkering, what with those mysterious prophecies that seem to have as much connection as the Chimborasso in America with the Himalayan mountains in Asia?

[10] That these two mountains are surely on one and the same earth is clear; so, too, are similar prophecies in one and the same book, and that is clear. But how such prophetic passages are coherently connected, or how the Chimborasso are probably connected through the whole center of the earth with the Himalayas in Asia, would be hardly possible for an earthly naturalist to discover, as long as he still fears the fire and finds the sea a too powerful quencher for his moderate thirst.

[11] I can tell you, my dear friend and brother, as I read this book for the first time, it seriously seemed to me as if it had some hidden wise sense; but the more often and the more critically attentive I read it through, the more I became convinced that this whole book is nothing but the richest treasure trove of the most gross nonsense! For apart from some old practical sayings of wisdom, it is just one insensibility following another, and apart from the only few sayings, which are also not the purest gold, is this whole book quite suitable to keep up the mystical stupidity of man for another few centuries!

[12] From this reasoning and consideration, you can sufficiently deduce what effect the winds and the torrents from the Bible had on our earthly building. Once such a sand-based person has been destroyed, may those who want, again collect him; for I and all My angels find such work one of the most difficult of all, and it is easier to get ten thousand people from all the streets and alleys into the great feast of life, than one such a man who departed from reading the Bible, to buy oxen.

[13] However, as it relates to the reading of the Bible, so it is with the reading of all internal, spiritual exegesis (interpretations, explanations). Because then everyone will say, "If that is their meaning, why is it not so worded?"

[14] And even if you clarify the foundation of its parable so clearly, he will only laugh in your face and say: "After the deed one can easily prophesy! For every nonsense can be twisted and turned like dough, and one can form out of it what one wants; for chaos is the cause of all things - from it, everything can be formed over time! But why not give a prophecy as it actually happens? The reason is: because you cannot know that in advance; therefore, one chooses mystic nonsense, which can become anything in the future!"

[15] That is also the final judgment, which can no longer be enlightened by the power of any central sun. - I think that will be clear too; but we still want to bring together several central suns. Next, therefore, again a central sun!

CHAPTER 4

**I am the way, the truth and the life; nobody comes to the Father, except through Me
(John.14,06, written on 27.12.1843)**

[1] Will it be difficult to bring another central sun here? Oh no, not in the least! For we may only put here every next best text from the book of the New Testament, and a new central sun would be before you with the same original light, and with the same power and effect! For example: "I am the way, the truth and the life; nobody comes to the Father - except through Me."

[2] See, we have a central sun right there! Anyone who can see its light in themselves will surely see, in such illumination, that by reading it in an absolute sense, nothing is geared to the profit of eternal life.

[3] Surely the Father is the eternal love in Me, as I am completely in Him in my Divine essence from eternity; for I and the Father are one, or: I and My eternal Love are one, or as love lives in its wisdom, living forever, so also does wisdom dwell in love, from which it proceeds, eternally.

[4] The Father or the Love is the basic life of all life; He who does not return to this living Origin of all life, remains dead, and nowhere else can a life come to pass.

[5] But where is the door to the Father? And who is this door? Is it the many books and writings that someone reads or is it I?

[6] On the other hand, it will be easier to get in the mood and say: "Indeed, if one examines the doctrine of Christ carefully, one cannot easily be of a different opinion than, that one can only achieve eternal life of spirit and soul through following this doctrine; and in this sense, it is quite true what Christ has said of Himself, that He alone is the way, the truth, and at the same time, the life itself!

[7] But I say to you truly: There are thousands and thousands more who make such a confession, and that on the ground of their good insight; and yet I say: They are dead and have found neither the way, the truth, nor the door and the life!

[8] It will be said here: "This sounds crude and ruthless! How can such be heard from the supreme love of God?! What can man do more than attain through the diligence of his study, the perfect insight into the great truth and Divinity of the great Teacher?! What higher things can man do, than to strive to recognize the true, highest, holy dignity of the divine Word, and really recognizes it through his diligence?!

[9] But I say: That is true on the one hand - it is certainly better to do something, than to reject everything and then to indulge in the arrogance of the world; but the Scriptures also say: "At that time many will say to Me, 'Lord, Lord!', and that however means that I will say to them: 'Depart from Me; because I have never known you!'

[10] That is the foundation of the passage you know in the New Testament. Under the saying, "Lord, Lord", it is shown that Christ is well known as the way, the truth, and the life; but what good is this knowledge, if no one wants to walk the way, and does not want to actively seize the truth in order to get through to life?!

[11] Surely, I am not an actor, that I want to be satisfied with the empty applause, but my cause is full of eternal earnest, and I therefore demand serious activity, not only empty applause!

[12] What face would a rich bridegroom make if different brides wish to show all him all acclamation and would like to praise and glorify him; but if he would like to have one or the other, then she would run away and, in her heart revile him for such audacity?

[13] Tell me, will the bridegroom take one of those foolish brides for a wife?! - Indeed, he will go out and look for a whore and will say to her: "I know you, that you are a whore; but I say to you, Let go of your doings, and I will take you to wife!"

[14] And the harlot will abdicate, obliged by her true, newly awakened love, and shall become to the bridegroom a beloved wife, and will be like a Magdalene, who formerly was the last of all the wives of Israel; but when she called on the true Bridegroom, she became the first among all the women who, with the bridegroom Himself, celebrated the great resurrection to eternal life.

[15] Indeed, her thing was not reading the books; but when she had recognized the True one, she at once withstood from her worldly activities, and took a strong, incorruptible love for the One whom she had recognized as the True one, and sacrificed for her great love, all that she possessed in this world!

[16] See, for such a bride I am the real, living activity, the Way, the Truth and the Life!

[17] But there were many others at the time who also recognized Me as that, but they did not want to know about the activity; therefore, the text also applies to them: "So the first will be the last and the last the first!"

[18] But is the activity of the way, the truth, and the life really so serious? Does it not mean: "My yoke is gentle and My burden is light!?" - Yes indeed, so it is! The whole way, the truth and the life and the gentle yoke and the light burden are in the two commandments of love.

[19] Is it so difficult to love the one who is the Eternal Love Himself, and is it hard to love your own brother? - Oh truly, nothing is easier than that! Take only the world, that ancient plague of the spirit, from your breast, and you will know how sweet and easy it is to love the Eternal Love and love the brother!

[20] But it is certainly difficult to love Eternal Love and brother, when the heart is full of the world, full of world accounts, full of money, full of speculation and full of infernal mathematics, which knows how to calculate on the spot, what a penny has to throw off by percentages in the course of usury in a year.

[21] Indeed, where the heart of this art is full, the "Lord, Lord!" Will not help much, and the way, the truth and the life will be so narrow and thorny that it will hardly ever be able to be transformed!

[22] What good is reading a thousand and another thousand books that are ever so full of truth? Will they bring to life someone who is daily concerned to stuff his heart more and more day by day with all the ungratefulness of the world?!

[23] Tell me, will anyone of you be able to father children with a statue?! Or will a still, artificially painted seed germinate, if you put it in the soil? - Certainly neither one nor the other! The living can only live again with the living; So even the living Word can bring fruit only in the living heart.

[24] For the spiritually dead man, however, the living Word is nothing but a painted seed, and he may scatter countless such grains, yet he will never obtain a fruit; because he does not enliven the Word, the Word does not become alive in him either.

[25] But he who listens only a little and does so, he is a doer of the Word, and seeks the kingdom of God truly, and everything else is given to him. - I mean, that's clear too; but next, on to more central suns!

CHAPTER 5

"I am thirsty!" "It is finished!" (John.19,28 .30 written on 28.12.1843)

[1] But so that you do not want to say in the end, as if not every text is a complete central sun, but only such as I put it here Myself, choose for yourself a text, as you want, and we will see, then, if it does not truly enlighten one and the same main reason as the same central sun before the eyes of the spirit. And so do such!

[2] You have taken the two short texts: "I thirst" and: "It is finished!"

[3] But before we pass to the clear illumination, I must already give you the assurance that I have completely released the choice to you; because otherwise you could say in the end, I just gave you what I deem necessary. And now we go over to the main thing!

[4] "I'm thirsty!" - After the love that the world does not have - that's why she even gave me only vinegar and bile to quench my thirst instead of the invigorating water, and have done it ever since.

[5] "I'm thirsty!" For what? After the life, which I myself am originally from eternity, and which I have wasted in so abundant fullness from the primordial beginning, on innumerable amounts of beings!

[6] It is this life after which I thirst! Endless many times have this life passed into death. I came to snatch it from death. That is why I was very thirsty for the great salvation of this wasted life; but death had taken over so much, that the ever-living blood of love could not let him rise!

[7] However, when I demanded to drink life, I was not given life, but death to drink! Vinegar and gall was the potion; Vinegar as the symbol of contraction and hardening, and bile as the symbol of hatred, anger and wrath.

[8] This picture is clearly presented, and we want to see how it works for our cause!

[9] Behold, therefore, I call to all the world, as to you, continually: "I thirst!" Or what is one and the same: "Love Me, give Me to drink your love! Love God over everything and your neighbor as yourself! That's the water of life, then thirst for Me in you!"

[10] Question: Do you give Me this water? Or do you not just give Me vinegar and bile as well?!

[11] The little I ask of you is nothing but love and the deed after it. But if, instead of the true, living love-act, you only read and do nothing, except what appeals to your world-sense one way or another, - Question: Is not that vinegar with bile, that you offer Me instead of the living water?! Yes, I say to you, the more you read together and do nothing but what pleases you according to your worldly sense, the more acidic the vinegar and the more bitter the bile!

[12] It is then said, "It is finished!" But what? - My own fight for you; for I can do no more than as your Creator, God and Lord, and eternal life take your own death upon Me!

[13] But that I cannot be killed in My eternal Spirit, that needs no further explanation. Only the fight for your life, I can drive to the endless highest level. But since you are finite yourselves, so too must this struggle have some ultimate goal. When this goal is attained, then the fight is accomplished, as far as I am concerned, but nonetheless also with you, who, out of sheer gratitude, instead of the living water of love, only offer vinegar with gall to Me!

[14] It is certainly accomplished; but not for you, but unfortunately only for Myself! Or: I have done everything for you that only ever stands in the Divine possibility; that is why I have done My work for you. But do you also act as if this work was accomplished within you?

[15] Oh yes, - you read diligently, you also write diligently, you also like to talk to Me about Me; but when I say, "In the place of your truly worldly thoughts, and in place of your many worldly pleasures, dedicate to Me only one full hour of the day; sanctify it, that in that day you shall pray to nothing in your hearts but to Me!" - oh, there you will find a hundred proprieties for one, and a hundred worldly thoughts will revolve around a single weak spirit like a whirlwind!

[16] All sorts of secular considerations will be brought to light here; and if any one wishes to decide on such an hour, he will certainly not be too pleased with the same, but rather will have a little uneasy aversion to it, and will diligently count the minutes on the dial of his watch, and not infrequently impatiently wait for the finishing of the Divine holy hour!

[17] And if there were only some insignificant world business in between, the hour will either be cashed, or at least put into such a period of the day when benevolent sleep usually falls on mortals, and in which, especially in the female sex, no pleasant visits is to be expected anymore and no more nerve-strengthening wanderings are to be undertaken.

[18] See, all this is vinegar and bile! And it is not accomplished in you by doing everything possible, according to My infinite love, to bring you to the right way of life; for it is necessary for the fulfillment in you, that everyone deny himself out of true love for Me, take up his cross, and faithfully follow Me.

[19] But who does that? The female sex may, if it goes well, stitch and tack the whole day for the body, and can groom themselves, and not infrequently be overjoyed about any visit; but if I would like to say: "Stay at home in your closet, and remember Me in your heart!", they will be sad, let hang down their pretty faces and say: "But in the world we have nothing good!"

[20] Question: Is not that vinegar and bile, which you have heard?! Or do not such female people in their hearts hold the meaningless worldview higher than Me?! Did such people consider in themselves how I finished the great fight for them on the cross?!

[21] Give them pleasant little books with all kinds of historical accounts that have reference to Me for My sake; they will love to read them, especially if they tell about a romantic marriage now and then or if they have wonderful fairy tales. Just give them a somewhat serious booklet; They will read it with such an appetite, as with which a dog, well-accustomed to good food, eats a dry breadcrumb delivered to it, which he sniffs at most, but then soon leaves it with lowered tail and ears.

[22] But since doing is still something more serious than the sole reading of even the most serious book, the matter of itself explains the difficulty with which doing will have to struggle.

[23] There are many who like to hear good music from artists; but how few among them want to deny themselves, in order to become artists themselves through a strenuous study!

[24] It is easy to hear and not difficult to read and just as easy to watch; but self-deception is of no great charm to anyone. But what good is someone's knowledge and non-doing?!

[25] See, all this is vinegar with bile and does not accomplish the fulfillment! In Me indeed, for I give everything imaginable to anyone, but not in the person who does not want to use it how and why I give it to him!

[26] Therefore, do not be vain hearers, but doers of the Word; because only as a doer do you quench My thirst with the living water of love, but otherwise, you will always give Me vinegar and bile!

[27] I think that will be clear too; but in the near future, more central suns!

CHAPTER 6

"And when they saw him, they worshiped him, but some doubted" (Matthew 28:17, written on 29.12.1843).

[1] Again, you have the free choice of a text again; choose, therefore, and let us see whether it is also fit for a central sun for this present matter!

[2] "And when they saw Him, they worshiped Him; but some doubted."

[3] You have determined this text and thus hit the nail on the head again; indeed, this text could be considered a major central sun!

[4] "When they saw Him, they worshiped Him." - Who did they see, and how did they see Him, and how did they worship Him?

[5] They saw Me, the Lord. With what? With their eyes. And how did they worship Me? With her mouths. Why did they worship Me? Because they knew by wonder who I am; they knew that I am the Lord. How did they know that? They knew this through My teaching, through My deeds, and through the miracle of My resurrection.

[6] Now let's see if you do not do the same!

[7] You may not see Me with your eyes, but the more you see Me with your ears and with the eyes of the soul, which are your good understanding; for seeing with the eyes is probably the least, because the pictures that fall into it are very fleeting and do not last. The old adage is right: "Out of sight, out of mind!"

[8] But what you perceive with the ears is more lasting; for you can faithfully reproduce an interrogated word at any time as you have heard it. But try the same with a viewed object! Even a very skilled sculptor or painter will not succeed in reproducing a viewed object as faithfully as he has seen it!

[9] But objects, images, and concepts that the ear has picked up remain fixed, and are extremely faithful; and according to this faithfulness you can speak, and that in different tongues, and can reproduce exactly what you have heard or read, even your gaze, as you have heard, read, and beheld, and after longer periods of time, without the slightest blurring of the impression - while according to your eyesight, not even a picture lying in front of you is able to faithfully trace how you beheld it.

[10] From this, however, it is clear that looking with the ear for the incomparable stands far higher than looking with the eye. So it's much better to hear the sound of a word than to look at the outer shape of a picture.

[11] A blind man may well be wise, but a dumb man will not easily get it; for dumbness is the usual consequence of deafness. And yet the dumbs usually have a much sharper eye than those who hear and are therefore not dumb!

[12] From this it is clear again that looking with the ear is far superior to looking with the eye. Eyesight may well delight and surprise someone, especially when objects of great rarity come to light; but teaching is just picked up by the ear.

[13] From this it is clear again that it is better to hear than to see. For what enters through the ear, enlightens and arranges the mind; but that which enters through the eye, often only just confuses it greatly.

[14] If for instance the female sex only heard something of a new fashion costume, but never had any idea of it, the sense would be ordered, and it would not be easy for a woman to embark on a new foolish fashion; but when she gets pictures to see, they confuse the good, simple sense and soon make of the woman a vain, foolish grooming-doll, which is more annoying to Me than ten thousand madmen.

[15] It shows again how much in every respect listening is better than seeing.

[16] But you also see Me daily, and that through the ear of your body, when you read My Word, and through the ear of your soul, which is your better understanding; and as you see Me, as I am also risen up in you, you recognize Me well, and also worship Me, and that with your understanding, and therefore also with your mouth.

[17] But now I ask: Was that from the side of those who saw and worshipped Me after the resurrection, even enough to gain eternal life?

[18] The three questions which Peter received from Me, whether he loved Me, more than sufficiently demonstrate that the sole seeing and adoration is not yet sufficient to have My kingdom and eternal life within him, for it is not enough alone to say, "Lord! Master!"

[19] But just as you also see Me as you read My Word, and also worship Me through the understanding and attention with which you read My Word. So you too can say, "We see You and worship You!"

[20] But I will appear once more and ask you not only three times, but more often: "Do you love Me?" - Your mouth says, "Yes!" but when I look right into your heart, I see it quite often, like a morose autumn day, veiled in all sorts of dirty world nebulae, and then I cannot see through the nebulae whether or not this 'yes' is written seriously in the depths of your hearts with glowing script. It may be that it is written in it; but why so many mists that often so darken the heart that one cannot clearly display this living inscription of love for Me?!

[21] Away with these mists! Walk with the singular intuition and adoration, so that this inscription, which is the work of activity after the word, becomes fully visible in life, and finally I Myself also, according to the ever-brighter light of this sacred, living inscription in your heart!

[22] What is the use of reading and understanding if the act fails? What is the use of seeing and worshiping, but continually being asked, "Peter, do you love Me?"

[23] Magdalena also saw Me; but I did not ask her, "Magdalena, do you love Me?" I had only to keep her from love; for only too powerfully did her love for Me awaken immediately at the first sight. "Do not touch me!" I had to say to her, whose heart blushed in the brightest flames at first sight!

[24] But to Thomas I had to say, "Put your hands in My wounds!" And I had to ask Peter if he loved Me. The "Do not touch me!" Would not have been well used; for neither in Peter nor even less in Thomas, did a heart like Magdalen's beat for Me.

[25] Likewise, I also do not need to say to you, "Do not touch Me!", But I say to you even more as to a Thomas: "Lay not only your hands on My wounds, but lay your eyes, ears, hands and feet in all of My creation, in all My heavens and in all My revealed miracles of eternal life, and then believe that it is I who gives you such, and therefore I demand nothing but that you love Me! "

[26] But then I still see Peter on the shores of the sea in you, who keeps asking yourselves: "Peter, do you love Me?" For you are Peter in your faith, but still no Magdalene and no Johns, whom I also did not ask if he loved Me; for I knew well why he followed Me, though I did not say to him as to Peter: "Follow Me!

[27] Peter followed Me because I told him to follow Me; John followed Me because his heart drove him to it. - What should be better here?

[28] Peter became jealous of John because he regarded him for less than himself; John, however, was defended by Me, and in the same moment he was assured to remain, and that is more than the "Follow Me!" For it is better to say "Stay as you are!" Than that I would tell him to follow Me.

[29] Likewise is true, active love better than faith, looking and worshiping, and better than reading a lot about Me, but loving little!

[30] I think that will be clear again; but therefore, next time, some more central suns!

CHAPTER 7

"He went to Pilate and asked for the body of Jesus" (Luke 23:52, written on 2 January 1844).

[1] Here again, you have the free choice to quote such a central sun from the book of life; and so choose a text!

[2] "He went to Pilate and asked for the body of Jesus."

[3] You have the text; but I cannot help it if you choose texts that fit right on our agenda!

[4] Joseph of Arimathea went to Pilate and asked for the body of the Lord, which was also given to him by Pilate.

[5] This Joseph of Arimathea was a friend of Nicodemus, and did so more in the good name of his friend than in his own. For Nicodemus was a great secret worshiper of Christ, but he dared not do something quite obviously for a certain fear of the chief priests and Pharisees; so he transferred this to his friend, who was also a great friend of Christ, but in secret. This brief prognostic is necessary to make the following clearer.

[6] So how does this text, and even this little event, fit in with our cause?

[7] Imagine yourselves under 'Nicodemus', the hidden love of the Lord; but under 'Joseph of Arimathea', imagine the faith in the Lord!

[8] What is the belief in relation to love? - He is the handyman! So also, Joseph of Arimathea was a handyman here of the secretive Christ-loving Nicodemus.

[9] What did the faith demand of Pilate? He demanded the corpse of the Lord, and when he had taken it from the cross, wrapped it in white linen, after anointing the body with delicious spices, and then laid it in a fresh rock-tomb in his own garden, in which grave still no one was laid.

[10] What does all this signify? All this signifies the curiosity of faith in its satisfaction. This noble curiosity seeks everything imaginable in order to find a living satisfaction in it.

[11] It goes to Pilate and asks permission; that says so much as: Such curiosity goes to the world and seeks in it everything possible, which could serve to confirm the truth.

[12] If it has received from the world everything it sought, then it turns to the crucified One. But how? It seeks to put all words and explanations into the light, and then to free it from the mysterious apparent contradictions that appear in the Holy Scriptures.

[13] This is enough for him too; it has properly freed the corpse from the cross, which in its form is just a contradiction. But what does he, this noble curiosity, now have before him? - See, a dead corpse in which there is no life!

[14] This noble curiosity also sees that; but it is still pleased with this happy deliverance from the cross. He anoints the corpse with delicious spices, wraps it in white linen, and then places it in a new grave in which no one has ever laid.

[15] What does that mean? Through such a thorough illumination of the Word in the Holy Scriptures, the Godhead is infallibly recognized, and thus respected and honored. That is the anointing. For it is not uncommon for someone to express himself in the most exalted terms about the Dignity and Divine sovereignty of Scripture; but all this is the anointing of the corpse.

[16] Man, with this noble curiosity entwines such recognized truth with the highest and purest respect, - yes, he shudders at the greatness of wisdom in this book; and that is none other than wrapping the corpse in white linen. How innocent and pure in and of themselves such linens are, so too is an equal humble realization; but the corpse, the ointment, like the linen, are not alive and give no life.

[17] But now they will put this corpse in a new grave. What is that? The knowledge that man has made his own, according to his noble curiosity, gives him no life, no living conviction; therefore he gathers them all together and places them in the grave of his deeper understanding, laying a stone over it, which says as much as: he puts a very grave doubt on all these purely recognized truths; for he says, "All these solutions to the hidden secrets in the Scriptures may well be heard exceedingly well; but they still do not give the clear conviction! "

[18] And look, that is the literal state of every reader! He can understand all that he has read so well, from the natural to the innermost spiritual sense; But if he wants an actual sample of all that is known, he learns that not even a sunbeam bows before his will! And if he wants to see the life of the spirit, then instead of that, he always encounters the night of the grave into which he has laid the corpse; or in other words: he does not get any self-evident certainty about the hereafter, but everything is a diction (unsubstantiated assertion) in him and no longer a corpse in the grave.

[19] But what did it help him? If he has read so much, but cannot attain to any living conviction through all that has been read, he continually resembles Joseph of Arimathea, who probably removes one corpse after the other from the cross, and anoints it and wraps it in white linen. - but the corpse remains a corpse and is always carried to the grave.

[20] Let's look at our Magdalena again! She has indeed attended all this action; but she did not wrap the corpse or the word in linen, and laid it not in the grave, but in her loving heart; and when she came to the grave, the stone of doubt was swept away by the power of love. The linens laid well arranged in the tomb, which says: her love has lively arranged the divine word in her. She no longer found a corpse; but for that she found the living, who rose from the grave.

[21] What is better: put the corpse in the grave - or find the living above the grave? - I mean, obviously the second will be better than the first one.

[22] But why did Magdalene find what Joseph of Arimathea did not find? - Because she has read little but loved a lot; Joseph from Arimathea, however, has read a lot - like Nicodemus, but loved less. Therefore, he had to do with the corpse, but Mary Magdalene with the Living!

[23] I think that will be clear too; but in the near future yet again a central sun!

CHAPTER 8

"And He, Jesus, was, when He began, about thirty years old, as was supposed to be, a son of Joseph" (Luke 03:23, written on January 3, 1844).

[1] Immediately start again with a text of your choice and we will see if there is any light in it for our cause!

[2] "And He, Jesus, was a son of Joseph when He began, about thirty years old, as it was believed."

- [3] The text is given and an overpowering radiant light with it! Indeed, in this text you should even look at the very beginning of the thing that is fit for purpose! We want to see, however, if you are not able to see the light yourself, after a little foreshadowing.
- [4] He was about thirty years old when He began teaching, and He was considered the biological son of Joseph the Carpenter.
- [5] Who is He? - This, He 'is the Lord Self, who was from eternity and will be eternally the same Lord!
- [6] But how was He about thirty years old, He who was eternal? The Eternal created Himself here for the first and last time as a human being, and as a human being He, too, had to reckon the time that came forth from Him since eternity!
- [7] He was nearly thirty years old. What does that want to say? Could He be as God, thirty years? Certainly not, for He was eternal; So only as a human could He do that.
- [8] He started his apprenticeship there. How come? As God, or human? By the example: "And they considered him the physical son of Joseph, the carpenter," is sufficiently attested that the barely thirty-year-old 'He' had begun his teaching not as God, but only as a human being; for the God in Him behaved to the scarcely thirty-year-old carpenter's son, as his inner spirit relates to every man. This must first be awakened by a corresponding external activity, which results from love, until it then appears acting as an autonomous, self-acting being.
- [9] This barely thirty-year-old son of the carpenter Joseph, according to the external, therefore, completely fulfilled his teaching as a man and not at all as God. The Deity appeared in Him only on occasions to the extent that He, as a human being, through His actions, made it the same in Himself; but without deeds, the Deity did not appear.
- [10] But how could this barely thirty-year-old man begin a teaching profession, for which a great learning is required, which requires a great deal of study and a great reading? Where did wisdom come from?
- [11] "Because we know him yes; he is the son of a carpenter and has done the profession of his father often enough before our eyes! We know that he has never visited schools; nor can we easily remember that he took the book in his own time and opportunity and read it. He was a common artisan almost to the hour, and behold, he is now a teacher, and his doctrine is full of anointing and full of profound wisdom, though otherwise everywhere else the carpenter shines through! How long will it be since he and his brothers built a donkey stable for us?! Just look at his real carpenter (calloused) hands, and behold, he is a teacher and a prophet even without ever having tasted the prophetic school of the Essenes! How should we take that?"
- [12] See, this is a literal testimony given to the carpenter's son at Capernaum (Lorber: Kapharnaum)! But it is clear from this testimony that in this barely thirty-year-old carpenter, not much of the deity must have appeared; because otherwise one would have given him another testimony!
- [13] But from where did this very pure man take such teaching ability, since he had neither studied nor read much? - This man owed his teaching ability only to his actions!
- [14] His action resulted only from his everlasting love for the Divine, as well as love for his neighbor. He sacrificed every action to God and thus practiced it so that he never had his own advantage in mind, but only that of his neighbour. In addition, this person practiced daily for a period of three hours, general rest in God.
- [15] Thereby he always awakened the dormant Deity more and more in him in all his fullness, and made himself a tributary subject according to the measure and degree of his activity; and when, as I said, he had scarcely reached the thirtieth year, the Deity had awakened in Him to the degree that, through His Spirit of Wisdom, He attained that sublime faculty to perform the well-known ministry to which he was called.

[16] After this foreshadowing, I ask you if you do not yet see the extremely strong light in this text. - Yes, you already see it and see where it goes; Therefore, in the postscript, we shall only be very brief in order to give the matter a not superfluous extension!

[17] But what is the meaning of the last sentence? - See, very briefly, "Go, do likewise!"

[18] Do not think that the Divine Spirit is awakened by reading and studying a lot; for by doing so, one rather kills the same and carries Him as a corpse to the grave. But by being active according to the principle of life, your spirit will come to life and find in it all that you would not have found by reading a thousand books!

[19] But if the Spirit is alive, you may also read, and you will then gather fruits by reading or by listening to My Word, which have a living core or ground. Without the former (previous) awakening of the spirit, however, you only reap empty pods of fruit, in which there is no living kernel; but the living core is the inner living spiritual understanding.

[20] But where would that come from, if the spirit had not previously been made free and alive?! The body is an outer shell, which falls off and decomposes; the soul is the food and body of the spirit. But if you only read to enrich your external knowledge of nature, what shall come from the spirit, who is not yet living to the proper extent and (therefore not), meets every word he reads immediately with his living spiritual knowledge, and that from outside phrased word with its living cores fulfilled and thereby makes it alive and effective?

[21] Therefore, the old principle always applies: Do not be vain hearers, but doers of the Word, and you will first gain a living consciousness of the Divine in you!

[22] I think that will be clear; but as man, as has often been said, never has enough of light, let us once more walk to one of the central suns chosen by you!

CHAPTER 9

"Since it was evening He came with the twelve" (Mark.14, 17, written on 04.01.1844)

[1] So just start writing again, and we'll see how it fits our cause!

[2] "Since it was evening, He came with the twelve."

[3] So we have the text in front of us, and I have to make the old remark again that you still cannot find a text that would not be perfect for our cause. The present text does not seem to have too great a relationship with our cause, but that is by no means the case; on the contrary, it has the very greatest correspondence with our cause, and if you had not chosen it, I would have chosen it!

[4] "When it was evening, He came with the twelve."

[5] Who came? - The Lord came from eternity!

[6] When then? - in the evenings!

[7] And where did He go? - In the dining room prepared by His disciples!

[8] With who? - With His chosen twelve apostles!

[9] What did He do then in the dining room? He was holding a communion, during which some were satiated and some annoyed; and at the same time at the Last Supper, the traitor was indicated.

[10] Here is the complete picture in front of you, and his case you can reach with your hands.

[11] What is the evening? It is a half-light condition of the day when the light is increasingly dwindling, until at last no effect of the rays of the sun is any more to be discovered.

[12] But when is such an evening in man? Certainly, in spiritual terms, when he has read and studied a great deal, which many reading and studying resembles the sun's rays throughout the day. But as these sunbeams are in their natural appearance, so too are the reading and study rays

of a natural kind. The sun goes down at the end of the day, and then it immediately becomes evening and finally night.

[13] So, it's also about reading and studying; the reader and the student at last become weary and morose, because through all his reading and studying he could not multiply his inner light, any more than the light of the sun can be increased, but it remains in its uniform state. In the summer it is stronger and weaker in the winter, and always in the same up and down conditions. So too, the morning light is weaker; It is on the rise until about noon, and towards the evening it also gets weaker.

[14] So, it is also with the external reading and studious education of man. If he begins to read and study in a well-supplied library, then it is a reading and studying morning in him.

[15] If he has read his eyes sore over the course of several years and believes that he has eaten Solomon's wisdom, then he has lunch - or it is summer.

[16] He then continues reading and studying, but unfortunately finds nothing new, but comes across already known ideas. As a result, he gets tired because he cannot get any refreshing food for the time being, and secondly, he finds no evidence of his soaked theories in all the other reading and studying sessions, but not infrequently the most powerful refutations of all that he made his own with so much zeal and effort.

[17] His real supposed gold is often lead, and when he has recognized this less valuable metal in himself instead of gold, he becomes grumpy and disgruntled with himself, loses all his ground and ends up like a wanderer on an alp, surrounded with dense fog.

[18] See, this state is the evening of man; It is usually said, "If all else fails in man, then he crawls to the cross!" - which would be better if one wanted to say: "The cross crawls over him."

[19] Thus, in times of need, man then begins to think whether there is anything in the teaching of Christ, and this thought resembles this text: "And he, the Lord, came there with the twelve in the evening." For the Lord is here understood by the oppressed as the founder of the doctrine and the twelve as the doctrine itself.

[20] Where does He come with the twelve? - In the hall prepared with food and drink!

[21] Who is this hall? - Man himself in his evenings! Because he has a lot of food and drink in him. But since he is not present for whom such food is or ought to be, the food stands there until the one who wants to bless the food and then enjoy it, comes; for without consumers, the food is in vain and has no value.

[22] Thus, all science and reading have no value, and man has vainly ordered his spiritual dining room and dining table, but the One who should bless these foods, then consume them and transport them into a spirit invigorating juice, is not there.

[23] But the Lord comes in the evenings with the twelve, or the Founder with His doctrine enters into the hall, sits down to table, blesses and consumes the food. But because the food is of a natural kind, its effect is equivalent to that of the sacrament, in which the Lord employs a true living supper in the words of love, - when many disciples become angry and say, "What is that for a hard teaching! Who can believe and obey it? "The disciples removed themselves, and soon the traitor is indicated.

[24] Who are the disciples who are angry and go away? - These are the wrong justifications out of all that you read and studied! These are opposed to the principles of the teaching of Christ; then a general contradiction soon arises, which thus reads: "A doctrine so full of individual contradictions cannot possibly be of Divine origin; Thus, it is but a temporary (time-conditioned) shallow product, scientifically uneducated and therefore necessarily inconsistent (fully unconstitutional thinking) people who in some crude past, by the way of eclecticism (selection, from philosophical doctrines) have laboriously wangled something together to itself to make poor humanity tributary and enslaved."

[25] As a result, as you say, is the child thrown out together with the bath water, or the traitor is indicated, then soon moves away and does what he was called. He passes on the living to death

and thereby perishes; and that is the night that followed (the following) night; or, now everything is dead in man.

[26] And so I come seriously to everyone in the evenings with the twelve, find the dining room and the dining table prepared, but they are nothing but natural foods. I Do eat these too, or I do approve of them on the condition (prerequisite) that these foods should be converted into foods of active love, and say that such things are for My memory or in My name and not in My own self-love, self-respect and self-love. Because of this, the disciples become annoyed and become repelled of Me; Judas will soon sit there exposed, and it will not be long before the death sentence is published (announced) on the way to such betrayal.

[27] Therefore, do not wait for the evening, but rather call Me in the morning, as you are still full and receptive, and I will then come to you and say to you: Do not go too much in the rays of the sun, these will tire you and make yourself inactive, but strengthen yourself under the cooling shade of the Tree of Life, so that you remain energetic for the whole day! And if I then come to you in the evening, you will recognize Me well; and if I ask you, "How is your dining room ordered? Do not you have anything to eat? Is it starving you? ", You will only have to show me a small and poor food supply, but I will bless it and will take Me with you to the table, where no traitor is waiting on Me anymore, or the little knowledge that you have, I will expand to central suns, so that you shall have the light in endless abundance.

[28] I think that this text: "And He came in the evening with the twelve ..." should probably be very clear in front of everyone's eyes and exhaust the matter completely. Nevertheless, I do not want to set a limit for My generosity.

CHAPTER 10

"He came to His possession, and His own did not receive Him"; "Pilate answered: I wrote what I wrote!" (John 1:11, John 19:22, written on January 8, 1844).

[1] You can, as in the past, choose a text again; do so freely!

[2] "He came to His possession, and His own did not receive Him." Pilate answered, "What I have written, I have written!"

[3] The texts are chosen well and correctly, and in their first position - as you say - to a hair.

[4] Who came to His possession and His own did not receive Him? - Who the 'he' is, will hopefully be known; His possessions are the people, as they should be in the order created by Me, in love with their brethren and earnestly in love with God, their Creator.

[5] "But His own did not receive Him." - His are those whom He had most of the time educated Himself, and sent to them at all times teachers and prophets, and led them and guided them wonderfully.

[6] Why did they receive Him not? - Because He taught them the true ways of active love for eternal life; His people were friends of laziness, friends of well-being, and friends of dominion and glory, and these are not reconciled with the doctrine of humility and active love.

[7] They said, "We have Moses and the prophets that we read; what do we need more? What do we need of you who disobey the Sabbath and pay little attention to Moses and the prophets by not keeping their statutes?! Is it not enough that we read and study Scripture and write long explanations? What other activity do You want from us that would be more worthy before God?"

[8] "Is not God a spirit whose nature one should not imagine under any picture?! How could one honor and praise Him more dignified than by continually reading His Word, which He has spoken through Moses and the prophets, from beginning to end, and explain it to ourselves and others, so that God's will may always be clearer and clearer understood?"

[9] "What are you doing yourself? - We have Abraham as father and we have Moses and the prophets; Are you more than this?! What do you want to teach us that they would not have taught us?

[10] "What is then human love unto God? - It is nothing but a vain thought! Man can do nothing; for in God alone dwells all energy. So you are a false teacher and a false prophet and you are an agitator of the people!

[11] "We have the Scriptures from alpha to omega in our heads; is not that enough activity?! Or should we not study the Scriptures, and therefore pay little heed to the holy gift which the Lord God Zebaoth has given us through Moses and the prophets?!

[12] "You are one who opposes the Divine will, yet pretends to be a teacher and prophet of God! But is it not written that every false prophet and sorcerer should be punished by a fire-death?!

[13] "This wicked carpenter's son, scarcely able to read, and no more capable of writing his name, agrees to impose upon us ancient scribes a doctrine which directly opposes the spirit of Moses!"

[14] See, these are of the many replies, according to which the One who came to His possession, was not received by His own.

[15] Why? - Because His own, as it is also written, did not recognize Him.

[16] But why did they not recognize Him? - Because they were just memorisers, but never doers of the Word of God!

[17] In the same way, even now, I continually come to My possession; but mine do not want to receive Me and realize that it is Me!

[18] Why do they not want that? Because, in the best case, they prefer reading and listening, as well as looking at My works, rather than a little activity according to My Words! Therefore, the spirit in My possession, which is the heart, does not become alive and does not recognize Me because My own does not want to have Me alive.

[19] But I say: All these scribes will one day say, "Lord! Master! We prophesied, preached, and taught in Your Name out of Your word."

[20] But I will say to them, "Depart from Me; I have never known you! Whoever has hired you to be teachers and sages, go to them, so that you may be rewarded! I came to you and knocked at all of your doors: but none of you said, 'Come in and invigorate our spirits so that we may be active and strong after your words!' You are content with the treasures of your head; but you have left My barn in your heart empty and have forfeited all My property in you. Therefore, you may now scream 'Lord! Lord!' as you will, yet I will not recognize you; for I know My own in Myself being in them. But you have no property of Me in you; that's why I do cannot recognize you!"

[21] Pilate also confessed Me in this way; he bore the testimony of his confession of the ignominiously slain, while in the past he scourged the living and put Him on the cross. His confession was also written above the head of the crucified One, to bear witness to all those who bear the confession of God well in their heads, but not in their hearts. It is well written above their foreheads: "Jesus, Nazarene, rex Judaeorum," and they insist on this inscription, which says: "Lord! Master!"; but there is no inscription in the heart which would say, "O Lord, be merciful to me, poor sinner!" "Our Father" is in the head; but "Dear Father" is not in the heart!

[22] Pilate insisted on his inscription and did not want to write another; for he himself said, "Whatsoever is written, that is written." Why, then, did he not honor the living before, as did the dead?

[23] The reason is the same as why all the scholars prefer to remain with their reason in the head and resulting dead worship, than to enter into the least living act of true love! For they are twilight-believers who believe, or rather are of the opinion: "If there is something in the thing, we do not want to stand in the way of it by our opinions; But if there is nothing to it, then we have lost nothing either! For if one brings honor because one should, you win; if it is not, then you lose nothing! "

[24] Pilate thought likewise, "If the crucified one is a higher being, I have shown him my honor; but if he is not, then I am justified; for in that case my inscription serves as an official scorn, from which anyone can see why he was crucified here! "

[25] Do you think that the first reason will be valid before Me, if the second is already doubtful? - I say to you: It will be specifically for those who call out to Me, "Lord! Lord!", who would certainly not be heard, recognized and accepted by Me! Because the confession of the head will bring nobody closer to eternal life; for whoever wants to come to Me, must first absorb Me through living love, and his own love for Me will tell him that I am, and come to him and give him eternal life.

[26] But no one can love that which is not; but he can create multifarious fantasies in his head about all non-beings, and thus also Myself among them. But there I am not, and no one will find Me there and will never reach the living conviction of Me and eternal life; because there I hang dead under the inscription of Pilate!

[27] Only whoever becomes a doer of My Word will find the Risen One and the Eternally Living at My Grave, as he search with the flame of his heart!

[28] I think that should be clear again; but therefore, next time, on to a central sun!

CHAPTER 11

"Then he threw off his garment, jumped up, and came to Him" (Mark 10:10, written on 09.01.1844).

[1] If you have chosen, quickly write down the chosen text!

[2] "Then he (Bartimaeus) threw off his garment, jumped up, and came to Him."

[3] You chose a very appropriate text; This text should serve as a powerful guide to those who are blind in this world, to do as the blind man did to get the true light of the eyes of the spirit!

[4] Why did the blind man throw the robe away? He could have rushed to the Lord with the garment, when He had called him?! - The blind man was smart. He knew and calculated well that the heavy outer garment would hinder him in the swift course to the Lord. Therefore, he quickly threw away the heavy garment and thus rid himself of the hindrance which made his gait cumbersome - and the advantage was that he thereby reached the Lord all the faster and got the light of his eyes from Him again.

[5] Who is this blind man really? This blind man is a scholarly man of the world, but he has the advantage that he is aware of his blindness, and at the same time he has the advantage to know Who can heal him from his blindness.

[6] There are many such blind people sitting by the wayside, and many are groping about in every corner; but those who sit by the way, fall asleep, quite intoxicated with the opium-trough of their learning, and then dream as if they would like to see. These do not know, in the stupor of their erudite dream, when the Lord passes them by, nor do they know that they are blind; therefore they do not call: "Son of David, help me!"

[7] Others, however, who fumble in all corners and perhaps would half-heartedly seek after the One who could make them see, depart from the way, and when the Son of David passes by, they are not there, and by their stupid search they miss the moment when the son of David walks the way to Jericho; therefore they do not call and remain in their blindness.

[8] What is this way? - This way is the testing path through this world; and 'Jericho' is the finite gathering place for those who have traveled this way, or in other words, it is the initial spirit world.

[9] Our blind man did not shrink from the disciples' threatening him, for he knew well that the Lord is mightier and more merciful than His disciples, who had threatened him; but then the Lord heard him too, and when He called him, he even cast off the last obstacle, namely, his coat, in order to reach as quickly and as surely as possible, the One who had called him.

[10] So this blind man is a good example, and I say to you, do the same to all who are also blind on the way! Await the Lord on the way, and as He passes by, do not be deterred by the world, but call to Him in your hearts, that He may have mercy on you and give you the light of eternal life! And truly, He will have mercy on you and give you what you have called for!

[11] The blind man threw off his robe. What is the robe? It is the world, as well as all the wisdom and learning of the external mind. Throw them away, when I call you every day, so that they do not hinder you on the way to Me!

[12] But would it have been wise of the blind man if he would, at the time when I called him, have put on several more robes? In truth, they would have burdened him so much in the end that he would not be able to get up from the ground and even less be able to come quickly to The One who have called him!

[13] But if I call you daily, as I have called the blind man, is it wise to clothe yourself with all sorts of robes and cloaks of worldly learning? - Surely that would be the greatest folly! Rather, throw away everything, and hurry to Me in your heart, and I will open your eyes and make you alive in your spirit, so that you will do more with one look than you would do in thousands years of fooling around in your blindness!

[14] What good is the blind man's fantastic eyesight in the dream? When he awakes, he is still just as blind - and even more blind than before!

[15] What is the use of a robe of ever so profound and laboriously acquired wisdom? It burdens so much, preventing him to ever rise when he is called to receive the living light!

[16] The spirit of man has everything in it anyway; he needs nothing more than the opening of his eyes to see the endless abundance of miracles in himself.

[17] But what does the spirit gain from it, when man fills his memory and his mind with dead husks and shadows? - Nothing; but he still loses himself and is so enmeshed in a chaos of outer bark, of the pods and all sorts of shadows, that he cannot easily ever get to a freedom and even less to receive the living light of his eyes!

[18] Suppose you had the whole Bible externally in your mind; someone else have made only a few verses his own, but has rigorously established his life to it. In this the two verses come alive and free his mind; but the whole scripture is dead within you, and you do not have a living understanding of even one verse.

[19] What is better now: the two living verses, or the whole omnibus of the Holy Scripture, but not a single verse was taken into life? - Surely the two living verses will be better here!

[20] One will say something like this: "If someone knows more, then he can absorb the more in his living activity!" - But I say: Man is My work, and therefore I know best what avails him.

[21] Take a student - I'll set the case: in music, - introduce him to a whole big school right at the beginning, and let him start with all the chapters at the same time! Say, what will happen? - Certainly nothing; because he will tire of his work and soon abandon his entire studies!

[22] But take him to a small school, and start at the first scale, and let him practice the same! If he can easily finish playing the first scale, will not that be more than the first attempt with the whole school all at once?!

[23] Therefore I say to you: Throw away the excess garment; make the school small, and you will rise easier, like the blind man on the way; you will go and hurry much faster to where I call you now, like every other day!

[24] Indeed, you may read all the libraries of the world all together, so you will stand before Me not a hair better or know more than if you would have never read anything! Why then? - Because you, if you want to receive the light from Me, must let everything go; for all this is nothing but empty husk work and empty straw, which is destined for the fire!

[25] If you do not take this empty husk and straw work out of you, before my flame of love-light comes to you, then this fire will seize the straw, and you will have a desperate conflagration! But if

you first remove all this nonsense out and cast away the vain and dumb robe, then when My fire light will come into you, it will not cause a fire, but it will warm you sweetly and enlighten your whole spirit, just as the blind instantly became seeing, the moment he came to Me.

[26] I think that this picture cannot possibly be made clearer and more vivid; but, like all earlier ones, it must be brought into life if it is to give off a living light. As long as that is not the case, you will probably read it with approval and then say: "That's really pretty!"; and I can then say nothing other than: That's really pretty stupid of you; for as long as you find My living call nothing more than just beautiful, you build houses on the sand, and My living seed falls upon your path and will be easily trampled and will not bear fruit.

[27] But if you immediately take it to life and do it, then you are wise; because then you build the house on the rocks, and My seed falls into good soil.

[28] I care little whether you find these My words beautiful or not, but it is everything to Me if you would act accordingly; for not because of the admiration, but because of your own salvation, I give it to you.

[29] Such things are to be well considered by you; otherwise it will not benefit you! - Next again to another central sun!

CHAPTER 12

"Do not be afraid, Paul! you have to be put before the emperor; and behold, God has given you all who are with you in the ship "(Acts.27,24, written on January 10, 1844).

[1] Just write down what you have!

[2] "And the angel of God said, Fear not, Paul! You must be put before the Emperor; and behold, God has given you all who are with you in the ship! "

[3] You have chosen the text - but this time no central, but only a side sun; for the central suns are only in the prophets and in the four evangelists, insofar as they only describe the four gospels. What is outside of this is more a matter of historical opportunity, and concerns less the general public, but rather the narrower sphere in which the historical part took place.

[4] And so the chosen text, though spoken by an angel, is a message to Paul, in which he then appears to be perfectly complete in its validity, and accordingly, as you can easily understand, is not a central, but only one secondary or planetary sun.

[5] Nevertheless, it still has in itself something spiritual and thus spreads its light far around him; for it makes a great difference whether an angel speaks or acts from the Lord, or whether the Lord Himself speaks or acts Himself.

[6] Such was necessary to remember in advance, so that you could appreciate and clearly distinguish the Lord's actions and the Lord's words from the words and actions of the angels and apostles. And now that you know such things, let us see what, and how much, of the general light in the text quoted is suitable for our cause!

[7] "Fear not, Paul," says the angel, "for you must be presented to the emperor!" Means as much as: "You doers of the word of the Lord, fear not; because the Lord wants it, that the world recognizes you in your doing! And if the world will know you, it will follow you. "And in this succession there is the promised endowment of those men who are with Paul in the ship. For it says that just these men as well as Paul himself will become not only hearers, but true doers of the Word of God.

[8] From this brief account it is clear that the Lord did not wish to imply to Paul that the same was about to be presented to the Emperor in order to make him either a famous orator or an actor, or that the Lord have given the men of the ship as a gift to Paul to have made of them a group of orators or actors, which then, under his direction, was to produce before the Emperor of Rome.

[9] The Lord did not donate his fellow shipmates to Paul for any worldly glamour purpose, and certainly did not make them serfs of Paul, but the gift consisted in that the Lord have warmed the hearts of Paul and his fellow shipmates through a newly kindled love-fire through which they then understood the condensed message of Paul and then soon started acted accordingly.

[10] So in the living consequence of the example of Paul from the side of his shipmates, was the Lord's gift to Paul; And so Paul did not have to be presented to the emperor as an orator and actor, but as a doer of the good; and under the testimony of the whole crew, which by the active wisdom of Paul, was saved from destruction for the good of Rome as well as the Emperor.

[11] From this you can now see even more clearly that I do not need to say many words, nor to execute all sorts of vain ceremonial spectacles in order to reach any true light, but only the actions according to My Words. For if there were many words, the angel sent to Paul could have spoken well for three days; but he spoke little, and Paul did much about it. And that was better than if the angel had spoken much to Paul, but Paul had done very little on it.

[12] It is not with Me as with your lawyers of the world, who write much and also talk much, and when much was written and talked, it finally delivers pitifully little for the client.

[13] And so it is not the same with Me as it is with your preachers, who are always shouting all sorts of stuff from the pulpit for a whole hour; but when the sermon is finished, they go off the pulpit, but they do not touch with a finger what they have preached, and nine-tenths of the audience go from the house of prayer, without having heard even three words of the whole sermon and one-tenth of the listeners, who have noticed a little of the sermon, say in the end: "Today he preached quite nicely!"

[14] But if a poor, needy man would meet him only a few steps away from the house of prayer and appealed to him for almsgiving, he gets as fruit of such a beautiful sermon, if it goes well, even a copper coin, which the giver often takes with annoying effort from a whole sack full of better coins; or the person addressed speaks to the poor alm-seeker: "Help God! Another time: today I have no change with me!"

[15] You see, it will be clear enough from these examples taken from life how shamefully small and petty are the actions following such a heard sermon! Would it not be better if the sermon were only a few words, but then the preacher himself would be an example to his listeners with an active sermon as did Paul, which example would arouse a large number of his listeners to the same activity. Then I could then also say to the preacher: "Behold, those who are here in this house, I have given you, because through your deeds, you have made them doers of My word!"

[16] It is true that it is indeed written that good deeds should be practiced in secret. That's right and true. If it is only support, then the act should be concealed; but if the deed is to be a lesson, then its light must not be put under a bushel, but there it is necessary that Paul be introduced to the emperor! And he who teaches by the deed should also be given those whom he has awakened by his deed!

[17] But if one has only persuaded one to do a good deed by persuasion, then it usually remains only with the persuaded deed; and if a second one is to be done there, then a long speech is necessary again - of which you will find the most telling examples in the many charity calls.

[18] If in any newspaper a prevalent barker, usually according to an official request, makes such a call for charity, then many will do something so that their names will at best be made public in the newspaper and at probably would the public authorities take good notice of such benefactors - but out of real love, nobody does anything! And once the appeal has died away, no more cocks crow on behalf those for whom the call was supposed to benefit.

[19] Should such benefactors then become a gift to the caller? - Oh no! They do not concern him as much as the center of any sun, which would already have perished, before its light would have reached your earth!

[20] I think the light of this 'side sun' will be clear enough too; whoever uses it will be rewarded with a central sun. Nevertheless, we still want to proceed again to another central sun for the sake of clarity!

CHAPTER 13

"But just as there were the days of Noah, so will the coming of the Son of Man" (Matthew 24:37, written on 11 January 1844).

[1] Just write down what you have!

[2] "But just as there were the days of Noah, so will be the coming of the Son of man." (A Matthew 24:37, Luke 17:26)

[3] You have set the text and hit the right one again; but the matter is too obvious in this text, or: this central sun is extremely close, so that it would be truly wonderful, if you do not even see it at the first moment, especially because the especially because the time of Noah is now almost completely uncovered before you!

[4] You know how in the days of Noah the peoples of the deep threw themselves into all sorts of literature and science. A known king of the deep was a great writer. His example was followed by thousands, and in a short time the world was flooded with a myriad of books and writings.

[5] The more this literature became prevalent, the more people read and studied, the colder they became in their hearts, but at the same time the more refined became the invention of all imaginable malice!

[6] People began to catch people by politics, and soon they spared no more means, no matter how outrageous, in order to achieve some vain pretended domineering purpose. In the end, people came to the point of estimating men for gold alone; He who did not possess such things became a slave, indeed a formal beast of burden, and in this way the atrocities were driven so far that at last all patience had to be broken, and I could protect the earth only from a general judgment.

[7] Such, as you know, things were in Noah's time. How are you standing now?

[8] I have shown you a long time ago in the so-called 'Twelve Hours' how things stand. If I would now make you another such revelation, you would discover very significant advances in world politics and cruelty; and I say to you, not much is missing, that you will come completely into the days of Noah, where in the end you even had to build glass houses, so that the men of the most emaciated politics could at all times observe without much difficulty what the subjects did.

[9] But it does not require the glass houses; The secret policy has prospered in your time too, so that it does not leave a means untried to achieve its domineering purpose! If you were to be privy to the secrets of many states, you would cry out loud: "Lord, hit it! For worse could not happen in the deepest hell than there!"

[10] But I do not want to initiate you into such secrets; for if you only pay a little attention to the fruits, then you cannot escape seeing with the utmost certainty whose spirit children are prophets who bring forth such splendid fruits. - And what is the reason of all this?

[11] Let us enter into the kingdom which is surrounded by the sea! (England) In this kingdom you will find libraries and magazines in such a quantity that the pages could cover Europe and Asia three times, and nowhere is so much read as in this kingdom; but also not easy to find somewhere greater callousness and total hardening of the heart than in just this kingdom! With the utmost indifference to the world, a great, much-read and learned great man can see a thousand poor, lamenting, breadless, and homeless people dying before his palace of starvation, without being moved in the least, and would not even give many a dying one a piece of bread.

[12] Question: Is not that a glorious fruit of great literacy and not infrequently of deep mathematical and mechanical wisdom?!

[13] Is not it wonderful to be able to build machines working by such mathematical and mechanical wisdom, through which thousands of poor people are at once being abandoned and starving?

[14] Is not it wonderful to build railroads, through which first of all a large number of waggoners and other craftsmen forfeit their income, and secondly through the construction of these splendid transport rails, so many lands of farmers get ruined that they are soon compelled to take the begging-stick?! And what other great benefit does not appear in the third place, which is that because of such ways of transport, various luxuries and accompanying industry can grow so much quicker, so that poor humanity may be ruined physically and spiritually, as swiftly as possible, and the hearts rich will just as soon become as solid as the ways from which they transport themselves to each other for the sake of trade, exchange and fraud?!

[15] Are not these beautiful fruits of great erudition and consequent scholarliness?!

[16] Do you not call that man clever, who can turn his mind into money?!

[17] But just because the intellect enters so much money, the love is completely off course, and its activity is almost no longer known! For one has enough machines that operate out of the understanding; who needs the human hands?

[18] For human hands could, by their activity, even arouse in one or the other great merchant, love for his workers! In order not to be exposed to this danger, let one diligently build machines; because these work much faster and never claim the heart of the owner, but only at most now and then, if accidentally something is damaged in them, the mind can repair the damage again at best by way of a Minuendo-Lizitation (wage reduction).

[19] Say, is not it literally so with you?!

[20] Begging is forbidden; but engineering is rewarded with bonuses! What happens then with the poor? - Oh, that is also provided for! There are a lot of poor houses and poor fathers; Collections are made and theaters and balls are given! Thus the poor are so well looked after that they could almost be considered prisoners, while the other, still free poor, receive such an astonishing monthly amount, that they can eat at most half a meal a day! I do not need to tell you how much the poor man gets from such a charity chest; I hope you know that yourself.

[21] Now put such participation over against the human need and the prohibition of begging, then it will certainly be clear to you how 'excellently' is provided for those poor who, fortunately, are benefited by any such fund! But what remains for those who have not yet heard of the Poor Fathers?

[22] See what glorious fruits are these of literature, reading, and the great culture of the mind!

[23] Would it not be better to read and learn less? And that consists of knowing what the duty of a man is, yes the real duty of a Christian is!

[24] Would it not be better, as I said, to be fully active in such a few but useful sciences, thereby fulfilling the true duty of a human being rather than reading and writing throughout his whole life, but forgetting to be active according to My Words?!

[25] I said it: "Do not be vain hearers, but doers of the Word!" But where are these doers now? Is it perhaps the manufacturers of machines and luxury articles? Or is it the railway directors and entrepreneurs? Is it about the industrial knights or the sugar plantation owners in America? Or is it about the money, gold and domineering clergy? - Surely, I am certainly provided with extremely far-sighted and sharp eyes - and I am compelled to create Myself some strong magnifying telescopes, in order to search for those who still are doers of My values on earth! At a trillion times magnification, I still do not fare well; because even then the number is still so small that I cannot quite say what it is, whether it is a thousand, a hundred, a ten or even a zero.

[26] So now I have a much larger telescope in the work! You will surely understand what I want to say by working a little bit on it myself; a whole central sun lens should serve as the lens! Through this I want to look closely at the number of doers of My Word! If, for instance, on the whole earth would be only ten pure ones, then I will postpone My judgment a thousand years; but if the number is below ten, then I will limit My patience to a large general judgement on the number of doers of My Word, - that means for each doer, a year!

[27] It will of course be said: "Lord! There are still many charitable people!"; But I say to that: "Yes, there are quite a few hundred thousandths, ten thousandths and one thousandths, and probably hundredths, doers of My Word; but if I add them together, hardly any will come of it!"

[28] But why? - What is he, if he has hundreds of thousands and gives to the poor annually at most the ten thousandth part of his fortune, and yet knows My word, what I have spoken to the rich young man? Question: Does such a person doing more than one ten-thousandth of My Word ?! Truly, I do not ask after such people; these will not be seen in My telescope, but only the whole ones!

[29] In Noah's time I have also erected such a telescope; and since I found no more than only eight doers of My Word, I let the judgment proceed. - I am afraid that I shall not meet Noah's number in the present contemplation, for the reason that politics and industry have reached a much higher summit this time than at the time of Noah; And as for all the cruelty that occurs everywhere, Hanoch is not even a speck! Just pick up the 'Twelve Hours' and compare!

[30] So it is now, as it was in the days of Noah, a mature fruit of literature and great literacy! From this, however, it also becomes clear that the salvation of man never depends on the reading much and hearing much, but on the doing of the law of love!

[31] I think that should be clear too; but therefore, next time, another central sun because of the magnification of the lens on My telescope!

CHAPTER 14

"If they say to you, behold, He is in the wilderness, do not go out; behold, He is in the chamber, so do not believe it!" "Where there is a carrion the eagles will gather" (Matthew 24:26, Matthew 24:28, written on 12 January 1844).

[1] Just write down what you have!

[2] "If they say to you, 'Behold, He is in the wilderness!', Do not go out, - 'Behold, He is in the chamber!', Believe it not! '-' Where a carrion is, there will be the eagles gather."

[3] You have just chosen those texts that carry what we need for our cause in open sign right in front of your nose! It would be really surprising to see that, even with the pure mind, you should not be able to perceive it quite well at first sight!

[4] What is a desert? A desert is soil which have no life. But what is a spiritual desert? Certainly nothing else than a field or a ground on which I do not walk and therefore can never be found!

[5] But where is this field or ground on which is so often ventured out to find the truth and the reason for life? This soil and this field is nothing but all literature! And so this text could also be called:

[6] When one says to you, "Behold, the true wisdom, the living truth is in the books; read it, and you will find it!" I then say: "Do not go out into this desert; for there is neither wisdom nor the inner, living truth to be found!" But I say: "Go into My and your neighbour's love; seek My kingdom there, then everything else will be added to you in the highest abundance! "

[7] I think there is no need for further explanation of this text, as its meaning is only too tangible. The second text is just as easy as the first one, according to which no one should believe that I am in the chambers, if anyone would say so of Me.

[8] What are these 'chambers'? - Chambers are in the natural sphere secret apartments from which nothing would easily be revealed. Usually they are the workshops of more or less political counterfeiting. So every person has a few chambers of the heart in which he does not know what happens in there. Now we almost know the natural meaning of a chamber. Even a so-called junk-room usually contains objects that are locked to the public; and the owner of such a junk-room often hardly knows that all the useless stuff in him is given over to decay and mold.

[9] But what is a spiritual chamber after such a natural model? - I do not need to give you My own explanation, but just list a few such chambers, and you'll instantly know how you're doing with it! These spiritual chambers are called: all kinds of denominations, sects, monastic associations, conclaves, all kinds of mysticism, councils, consistories. - We have enough; because you can think yourself of a lot of such associations, congregations and brotherhoods. They all fit in here!

[10] Accordingly, the text might read: "If one is to say to you:" The kingdom of God or the living truth or the pure teaching of Christ is in this or that confession or sect, etc.!" or: "That is the only sanctifying chamber!" do not believe it; for the Lord is only with those who love Him in the heart and in the works."

[11] Where two or three are working together in My name or in My love (it goes without saying), I am in the midst of them; but certainly not where, instead of My Word and My Love, one advises only on secular, military and monetary affairs - where those who call themselves My Priests also plan fortress construction, engineering and railways!

[12] Here too, I again think that the text is so clearly given that anyone can grasp it with his hands, just as it fits our cause, in which it is not enough to merely enter into its secret chamber, but that is active accordingly.

[13] That's all right; but we have a third text! How are we going to bring this one here, that he is also fit for our cause? - This will be even easier than with the two previous ones!

[14] "Where carrion is, there the eagles gather."

[15] Who is this 'carrion' now in this world, for which one would pinch one's nostrils and feeling disgust if only one would speak of carrion? Unfortunately, I have the honor to be it Myself!

[16] Who are the 'eagle' who have become somewhat rare? - These are the few fully devoted lovers of Him who announces this here! These few lovers have keen sight and a sharp nose; or they have a deep living feeling and consequently an infallible judgment, which are together, the living faith.

[17] Why are the eagles assembling where a carrion is? Because their instincts tell them, "Here is a living diet for us!" That's why they fly to it and abundantly saturate themselves.

[18] So also my true worshipers and lovers know that I am the true Bread of eternal life, and this bread is My love; They enjoy it to the fullest and thereby feed themselves on a life that will never be taken away from them.

[19] So the hungry man knows that he has to eat of the true bread if he wants to be saturated. But will he ever get filled, if you would give him a cookbook instead of bread?

[20] Or what will an eagle soon do if you would catch it and then lock it up inside a junk-room? Will satisfy himself with the moldy and decayed objects? - Certainly not; he will become weak, and soon die!

[21] Do you also not go into those chambers, in which are carrion of death, carrion of Balaam, carrion of the pagan and idolatrous rot, but fly up with the eagles in the air, and you will easily see where the carrion is, that brings you life!

[22] The height is the pure cognition of My Word, and the carrion is the living Word that has become the disgust of the world, and the world flees like plague, where it senses the same. If you want to know this, just start talking to a world man firstly about the Bible and then secondly about the possibility of an inner, living word from Me, then you will at best find yourself soon in the fool's house; or in a worse case, you will immediately be made public as a dangerous fool, and it will be high time for you to move out of his sphere.

[23] But from this it is clear, who the 'carrion' is and who the 'eagle', and what the 'chambers', and what the 'desert'!

[24] Therefore, do not go into the desert or the chambers, but seek the carrion in the freedom of your spirit, and you will find the true life!

[25] I think that will be clear again; but that's why, next time around, we'll be looking for a central sun again!

CHAPTER 15

**"And they brought the foal to Jesus, and laid their garments on it, and He sat on it."
(Matthew 21:07, written on 13 January 1844)**

[1] Just write down your text as usual!

[2] "And they brought the foal to Jesus and put their clothes over it, and He sat on it."

[3] This text is short, but good; We can use it very well, for it shows in a vividly clear picture, and is to be grabbed with both hands, what is good for our cause!

[4] They led the donkey to Him, then covered it with their clothes, and then the Lord sat down on the donkey.

[5] The donkey was tethered when they found the disciples, and was still the property of a man in the world. What does that want to say? Such is the bounded simplicity, humility, and love, which is still bound by the world, or the spirit in man, which has not yet been made free, though he is completely turned to the Lord in his humble and loving nature, and thus his whole destiny in and for the Lord. But when the Lord sees such a spirit, He immediately sends His servants to set him free and lead him to the Lord, and the world soon loses all apparent right and power to Him to whom the Lord speaks: "I need him!"

[6] Why is it a mare and not a male donkey? - Because the woman here more sharply describes the deepest humility and the fruitful love than the little male donkey!

[7] Now the mare is with the Lord; and the disciples cover her with their clothes. This signifies how true humility and fruitful love, as soon as she has come to the Lord, is immediately clothed in true wisdom. Because clothes denote the wisdom in active use. The simpler they are, the higher the degree of wisdom from the Lord they signify; because the pure love and humility is naked.

[8] If there would be very excellent and magnificent garments over it, it would signify how wisdom is greater and stronger than love, and therefore also the angelic spirits in the wisdom heaven are clothed with exceedingly great splendor; but the angelic spirits of the highest heaven, who are pure in their love for the Lord, appear very poorly clothed, and sometimes quite naked, especially when their love for the Lord has attained the highest possible degree.

[9] Here, too, the meager clothes of the disciples with which the donkey was covered designate the pure divine wisdom, and if such fertile love is clothed with such pure Divine wisdom out of her humility, then she is perfectly fit to receive the Lord and then she is completely one with the Lord.

[10] Such fruitful love, clothed with wisdom, bears the Lord; but the Lord directs Himself so that it can never possibly make any misstep, and the ride then goes straight to the city of God, which signifies the eternal kingdom of God, or true eternal life! - Here is the picture and its meaning.

[11] It will be said, "Everything is shown correctly; but so, as it is, we still do not quite understand how it would be suitable for our cause! "

[12] But I say: Once the light is there, you may put it where you want to go, and it fits everywhere, as if it were destined for that point since eternity!

[13] Try this once with a burning candle. Put it on different places in your room, and it will nowhere seem to be strange and eerie, but will be pretty friendly everywhere.

[14] So are the different stars in the sky also; at least seemingly always change their former place for your eye; But can you tell if Orion is better off at sunrise, at midday, or in the evenings of the firmament? Wherever he stands, he already appears in his most peculiar place. Likewise, the sun is equally glorious everywhere; and where her light falls, she does the same service.

[15] However, you can do just the same with the brightly lit light of this text. You can place the same text wherever you want to, so it will be most gloriously fit exactly as if it were meant to fit there. To see whether it suits our cause, let's try it now; we'll put it down, and it's going to look like it's been given just for that. And so listen; we want to try it!

[16] Question: Could not the Lord have had a horse, or at least a well-dressed donkey, instead of the donkey? - For sure; every animal would have served the Lord without resistance in that case. A lion, a tiger, a panther, a camel, an elephant, a horse, a mule, all of which would have been much stronger in the first place and would have obeyed the Lord of Infinity, the almighty Creator of all things; And to do so, such a ride would have been more impressive than the one on a weak donkey mare.

[17] That would be true, however, only *ad hominem* (humanly) taken; but *ad Dominum* (with the Lord), things are different. The One who is the Fundamental Order and the fundamental meaning of all things, do not act like a human to whom things does not matter, but with Him everything was exemplary in the most immovable and indestructible, eternal order.

[18] These stronger animals usually designate knowledge and wisdom for themselves; but they lack the fruitfulness and humility of love in its deepest simplicity.

[19] If the Lord had chosen such an animal, He would in fact have indicated that man should throw himself on the enrichment of the sciences, on all possible knowledge, and on all wisdom. Yes, He would have told him to study all the libraries in the world, or at least as much as possible; but the Lord knew what He was doing, and the principle that the Lord set up at the beginning remained fixed, saying, "As soon as you eat of the tree of knowledge, you will die!"

[20] But just as the Lord rode a donkey covered with plain clothes, the Lord figuratively and actively indicated to all men that they should do the same spiritually, and keep only and alone the fruitful, true love out of humility; then the Lord will make them free from all the world, and will clothe them with clothes of true wisdom, and He Himself will then guide them as they bear Him, with such love in their hearts and on the backs of their humility.

[21] But man should not ride horses, elephants, camels, lions, panthers and tigers; or in German: Man should not hunt after knowledge and wisdom and recognition - for all this is the fruit of the tree of knowledge, but man is to wait upon the Lord in true love and humility! And at the right time, the Lord will come and make him free, and then bless the tree of knowledge; or the donkey will be clothed, and man will then be able to enjoy all the fruits of true wisdom for eternity from this blessed tree!

[22] Now I ask if the light of this text fits our cause or not! - I think this is to be grasped with the hands; but still, next time, another central sun!

CHAPTER 16

"Jesus says, "Lift up the stone! "Then Martha, the sister of the deceased, speaks to Him: "Lord, he already smells; for he is already dead four days!" (John 11:39, written on 15 January 1844)

[1] Write down the central sun, as usual!

[2] "Jesus says," Lift up the stone! " Then Martha, the sister of the deceased, speaks to Him:" Lord, he already smells; for he is already dead four days!"

[3] So, if you always choose light texts whose understanding can be grasped with your hands at the first moment, I cannot always teach you ten full pages; for this text, even in its first position, has completely the same in it, which I constantly and palpably express to you through the course of this entire epilogue.

[4] I also say to you: Lift away the gravestone of the world from the grave of your love! Or, as said in German: do not seek to attain life by providing yourself with all sorts of enrichments of the understanding of the learning of the world, but lift this stone away so that, when I come to your

grave, My living voice will enter your grave unhindered and awaken the death of your bound and fettered Lazarus, who is your spirit, bound and gagged by so many bandages of the world!

[5] And Martha, too, comes to Me, the rational mind of the world, and says, "Lord, he has been in the grave for four days, and already smells evil!" Nevertheless, in order to show the glory of God, I will, however, awaken the already four days in the grave of moldering to a new life, if only the stone will be rolled away.

[6] But, as Martha speaks, man's foolish reason speaks and says, as I have already said: "Yes, what should we do there? In our boyhood, then as young men, then as men, and even as old men, we have continually occupied ourselves with the world; So our spirits are already in the grave of the world for these four days of life, bound with its bandages, and smells evil of all the sins we have committed these four days!

[7] "Will the Lord have so much mercy that He will manifestly and wonderfully awaken us to life? How can we expect such from the Most Holy, against whose commandments we have sinned so often, and have brought it so far by this sin, that our spirit is dead, that we no longer even know whether we have a spirit, and what he is, yes, whether there is a living soul in our body or not?

[8] "And if we also have a living spirit and a living soul, surely the spirit, like the soul, is too buried in the mass of our flesh, and too bound up with its bonds, that we could ever expect that the Lord, who wants to condescend over everything sacred, so deeply to awaken this Lazarus in us with the omnipotence of His voice and then to lead him to his eternal destiny. Besides, we cannot easily get rid of the world so completely that we can expect such from the Lord!"

[9] On the other hand, I say: I do not call and say: "Sit completely out of all communication with the world necessary for your temporal existence!"; for I did not do that Myself when I was in the world. I myself have worked in the world and have done the world many good services with My own hands. And so I never say to you, "Have nothing whatsoever to do with the world!" but I say this to you:

[10] Lift off the stone, indeed the heavy stone, from your Lazarus grave, and you should immediately become aware of the glory of God in you! Only the grave must be open, and then those who are in the graves will hear My voice and be awakened!

[11] But as long as you do not lift the stone from the grave, you are still a prisoner of death, and I can scream like a night watchman, and yet your Lazarus does not hear Me; because love does not penetrate through the stone, because the stone in itself is the true symbol of all lovelessness. A stone can only be smashed and destroyed by the voice of My wrath; But My love does not put a stone in front of the mouth, but a trumpet.

[12] Such a stone is your worldly intellectual reasoning; it is firm and heavy, and it takes a lot of effort to lift it away from the grave. But all the same, it still has to go away, otherwise My awakening voice will not penetrate into the dead Lazarus in you.

[13] The stone probably prevents the nostrils of the world from overcoming the evil odor of modern Lazarus; But I say, "It is good for him that the stone of the tomb is rolled, and then his nostrils are touched by the evil odor of the modern Lazarus; for if it would not be done, and where a person, after his stone of his worldliness have been lifted, does not shudder in true remorse for the condition of his Lazarus, My awakening call will not penetrate into the tomb of the modern Lazarus, awake him and then let him loosen the bonds of death!

[14] I think you probably cannot speak any more clearly about it, and you have thus received more than a sufficiently powerful light for the perfect illumination of this important matter.

[15] It depends entirely on you to act accordingly. If you act according to this, you will also come to the living conviction that this revelation does not come from the mouth of a man, but from My own! But if you only read it like another worldly book, then it will only be a book of the world and a work of a human being!

[16] And with these words, I also conclude this My great gift to you. If, however, you want more of such luminaries as an extraordinary supplement, I leave that to your love and your desire; But I will always be the Friendly Giver. Amen.

CHAPTER 17

"Did not Christ have to suffer so and enter into his glory?" (Luke 24:26, written on 15 January 1844)

[1] "Must not Christ suffer and enter into His glory?"

[2] In the above text, it is obvious that the glory of eternal life cannot be attained through great reading and learning, but only through the act of love.

[3] It will of course be said here: "Christ was the eternal life of Himself anyway, and possessed all the glory of it; Why did He have to suffer afterwards to enter into this glory?"

[4] But I say that Christ was only a human being and that as the first basic example, He had to fully embrace the perfect glory of God through His deeds! And had He not done this, it would have been the same all over creation; for in Him, Father and Son became One again, or what is also, Divine love and Divine wisdom. For before that, Love had departed from Wisdom, because Wisdom in its holiness had set itself up unreachable to the highest, and its demands were above all fulfillment.

[5] But Wisdom was desolate without the intimate union with Love; but how could He reunite with Love? - He had to fulfill in the man Jesus, the conditions of reconciliation which He had set Himself; He had to humble Himself to the smallest point, and for the first time, He became completely one with Love, which is the 'Father'.

[6] That is why Christ, as the Self, the eternal, all-powerful basic Wisdom of the Father, despised all the wisdom of the sages of the world; and all the scribes had to be an abomination to Him, as their deeds were not in accordance with the life of Scripture.

[7] He, as the eternal Wisdom of the Father, had to do works of love and teach men the sole law of love; Indeed, in the end He had to be captured and crucified by the wisdom of the learned priests, and in this way He had to suffer the greatest disgrace as the Primeval Light of the Father or Love, and brought the greatest eclipse on Himself. "Father! Why did You leave Me?!"

[8] But that He, as the Primordial Light of all infinity in Himself, had to undergo a complete eclipse, is proved by that moment, hitherto unknown to anyone, in which, after the passing of Christ on the cross, a perfect eclipse of the whole infinite creation occurred, and the light not only of the Earth sun, but all suns in all infinity, was darkened for a time of three hours.

[9] And it was also this moment of eclipse like that of which you know that in Him the soul of Christ descended to hell after death, in order to redeem the spirits who were trapped in the ancient wisdom and lead them to the new Light, which began from the reunion of the Son with the Father to fulfill all infinity.

[10] Christ, therefore, had to fulfill the old law of wisdom in Himself, to the dot, in order to atone for it all trials against the Father; or all Wisdom had to be crucified so that the Love of the Father could be justified!

[11] Well, so God did Himself; what do you want to do then? Do you think that by the justification of your wisdom you will enter into the glory of eternal life?

[12] If, as the Divine Wisdom, Christ himself had to do works of love and preach alive, and had to crucify all His wisdom and let it pass into the greatest darkness, to fully re-enter into the glory of the Father, who was the separate Love in Christ Himself After all, people will have to walk this path too and will have to follow Christ so that they want to enter into the glory of His Fatherly Love with Him.

[13] In the primitive church of the world it was said: "You humans can only reach the otherwise unattainable Divine Wisdom through the Love of God!"; but with Christ it says, "Now, as the Divine Wisdom, as the Way and the Life, I am the Door to Love or, to the Father! Whoever wants to go to the Father, must go through Me! "

[14] But how? Through the wisdom, because Christ as the Door is the Divine Wisdom self? - Oh no; for it was this wisdom that made Me humble to the last atom! It, as the inviolable holiness of God, descended deeply among all sinners; that Wisdom, which at that time was not allowed to be seen in its basic light even by the most perfect angelic spirit, now dealt with sinners and dined under their roof, and in the end had to be crucified by pagan soldiers and henchmen!

[15] From this endless humiliation of the Divine Wisdom Itself, however, it is more than crystal clear that no one, with his inflated wisdom, will reach the glory of eternal life! Nobody will turn his studied books and writings into grades in the kingdom of heaven, but only his true humility and the true working, living Love of the Father.

[16] In Christ, all primordial, Godly Wisdom passed into love for the Father; This made Son and Father one. But it must be the same with man. Before he is not humbled to the last drop in his haughty mind and in all his desires, which amount to all kinds of honours, - yes, before he will lay everything at the feet of Love, and therefore will suffer a brief eclipse of all his worldly wisdom, he will truly not enter into the glory of the Father!

[17] Christ had to suffer and do so in order to enter into the glory of the Father; so every man must do likewise and must follow Christ alive if he wants to enter into the glory of the Father.

[18] Christ, however, had not studied at colleges to enter into the glory of the Father as a learned sage, but His school was called: humble and laboring love! But if Christ preceded this school, how would you enter the kingdom of God with another?!

[19] I think that more than that would be unnecessary; because from the deepest wisdom this is explained as clear as daylight. Do the same, and you will live! Amen.

CHAPTER 18

"But if I drive out the devils by the finger of God, then the kingdom of God has come to you!" (Luke 11:20, written on 15 January 1844)

[1] "But if I drive out the devils by the finger of God, then the kingdom of God has come to you!"

[2] This text says just what I always talk to you. - What is the 'finger of God', what the 'devil' and his expulsion, and what the 'kingdom of God' that comes to you? What does the finger actually show?

[3] The finger shows the activity in the small, as the hand the activity in the big. The 'Devil' is the world which is to give way to men through the small activity of love. The kingdom of God coming to you is the gracious light of love and the associated gift of eternal life.

[4] So here the finger of God shows My loving-care activity especially with you humans, and the gifts that I give you are from My finger. For if I said, "I drive out the devils from you with My hand," that would mean: "I send you a general judgment, as was the case in the days of Noah!" But I only drive the world in you with My finger, and thus you receive no judgment, but only a light of mercy.

[5] "I cast the world out of you with My finger" also means as much as: I seek out those who are better spirits, but still live in worldly affliction. These I touch with My finger, that they may come into My inner light of mercy.

[6] In this light of mercy I show you what you have to do and how easy and how little, to attain eternal life and to take the kingdom of God, as it comes alive in this light of grace to you; and this also means that I require of you only a little activity - that is, not an activity of the hand, but only that of a finger - which consists in nothing else except in that you should love Me more than the world and do good to your brothers and sisters with all your might.

[7] If I demanded a great deal of activity, you would have to do what once the apostles had to do, namely to leave everything in the world and in the end even taste the death on the cross.

[8] So only with the finger do I drive out the world from you, and you feel that way! What would you say if I want to lift up My hand? - How much do I take from you, and yet it is to you as if I have asked a lot of you!

[9] I say to you: Make no effort at all for the world; because she is not worthy of it! Why are you tiring your heads laboriously with all sorts of worldly erudite filth, while I offer you the gold of life in abundance, if you would let go of the world, and embrace Me in your heart?

[10] What would you say to a man who had a fruit tree in his garden? The fruit of this tree was ripe, and man could easily have reached it with a slight outreach of his hand, and, touched with a finger, it would have been in his hand

[11] But what did the foolish man do in order to achieve this fruit more conveniently, and thus in a certain way to show how much value he places on this ripe fruit? He dug a foundation, and built a foundation and step-altar under the fruit, and then comfortably reached the ripe fruit. The altar was completed after several weeks; but in the meantime the fruit on the tree rotted, and he got, after completing his great foolish effort, instead of a fresh and lively one, a rotten and thus dead fruit from the tree!

[12] These foolish people are all those who seek the kingdom of truth in great erudition, which could be achieved so easily and vividly with only a slight elevation of the heart to Me! Such scholars make and dig foundations upon foundations and then laboriously build costly altars on them, and when they have completed them, they have reached nothing but a dead and rotten fruit for all their toil and labor, which have no worth, neither for the world but even much less for the spirit. Not for the world, because it says, "What are such expenses and so much trouble because of such low percentages?" And even less for the spirit, because he speaks of his sphere of life: "I cannot need anything modern or dead!"

[13] The formerly mature fruit is the well-ordered spirit in man; why then so much effort to free the ripened spirit, which anyone can achieve it with only the small effort of reaching out to it with a finger? For why force entire libraries into the head, where only: "love God above everything and your neighbour as yourself!" would suffice?!

[14] I did not need armed armies to drive out the devils, but only one finger, which is My earnest love-will; likewise do ye: be earnestly willing to love, and do the good advice that I give you, and you will also be liberated with the slightest trouble of all the world, and My kingdom will surely come alive to you! Amen.

CHAPTER 19

"I will not leave you orphans. I will come to you!" (John 14:18, 15 January 1844)

[1] "I will not leave you orphans. I will come to you!"

[2] This text says again quite the same, what lies ahead for you, what I have always told you, and what I confirm just now with this new gift faithfully and vividly.

[3] "I will not leave you as orphans!" But, as it says, "I abide with you until the end of time!", But not in your sophistication and great learning, which disgusts Me, but in the love and humility of your heart.

[4] "I will not leave you as orphans!", does not mean to have said: "I want to provide you with books of all kinds and also with painted and with prayer houses filled with carvings and portraits of Me belonging in paganism!" For every external appearance belongs to the world and hinders the opening of the inner vision, just as the man who does not close his eye, does not go to sleep, and in sleep even less to a dream, which is an inner imaging of what belongs to the spirit world.

[5] So I do not want to leave you as an orphan, to allow by My admission that you can put into action a lot of external spectacles, which at most refer to Me and at the same time write out of your

intellect an equally large, if not greater amount of books that research the truth in the same way you gamble in the lottery, for no one knows if the number he has set, will be drawn, but everyone relies on good luck. And if the number has been accidentally drawn, he no more knows the reason for this success than he would otherwise have known the reason for not being drawn. For every composer is of the opinion that his number will be the best; otherwise he would not have set it. The next round shows him another light, namely that another digit was better. Of course he says: "But I already had this number on the paper. Why did I have to choose another one?"

[6] And look, this example fits all the great number of writers! Everybody thinks he hit the nail on the head one way or the other. But it does not take long before another person shows up, who proves to the first one that he has made a tremendous mistake. And so it goes on and on, and in the end the last one knows it as little as the first, whether he hit the nail on the head or not.

[7] If it succeeds here and there in one or the other, or one or the other subject to come to the truth, he still does not know whether he have earnestly found it or not. The only criterion for him is that he has lent universal applause to the world with his work, but he does not think that it does not take much to obtain this applause.

[8] Mankind can only go about with writing, as the lotterists do before drawing with their lot-drawers, that is, to keep everything in confusion, so that no one will know what the writer really wanted, then all criticism of such a colossal work remains modestly in the background, and the writer then gained public world acclaim with his work.

[9] But ask: "Is the Holy Spirit promised by Me in such works?" - Oh no! Truly, they are orphans; I am not with them! For those, this text here does not apply!

[10] But perhaps it applies to the painters, engravers, sculptors and gilders, who are particularly concerned with the pictorial representation of the so-called sacred objects, - but if they are paid, they also deliver images of slaughter and all sorts of other obscene representations? - I say: these too are orphans, and this text has nothing to do with them!

[11] But it will perhaps be the sermon and prayer poets, as well as musical composers for the so-called church music? - Oh no! Even for these the text does not apply; because even these turn the mantle to the wind and would do everything for the money. The first one today writes a sublime song, a prayer, a psalm, which would not have disgraced David if he had written it; but tomorrow, he writes for the sake of money, with the same enthusiasm a sublime poem about the whore of a great man, and in case of need also makes a sublime epitaph for a deceased lap dog of a princess. The second, however, is composing an oratorio today - but when paid, he also writes a ballet or even lower dance music.

[12] Question: Is there an action of the Holy Spirit? I do not find Him; and if I do not find it, you will certainly find Him even less, even if you seek Him with lanterns in which a central sun burns instead of a dim candle!

[13] But is the Holy Spirit perhaps in, for example, the wise state laws, laws of war, all sorts of ordinances, and even in the sharp, manifold ecclesiastical disciplinary laws? - Indeed, I cannot find Him there!

[14] Why not? - Because in everything not I, but only worldly ruling advantages are the reason! Everybody wants to reign, the emperor and the king, the prince, the count, the baron, the knight, the lord of 'the merchant, the citizen, even the peasant, and of the emperor, of course, all his civil servants as if they represent almost everywhere the personality of the emperor himself.

[15] There must indeed be an emperor and a king and a prince; but they should not be there because of the rule, but because of the leadership, that the peoples would be led to Me by their leadership! But they are often only derived from Me and turned to the world, were not made strong, but only weak, so that they are easier to control in their weakness!

[16] Question: Is it the effect of the Holy Spirit, if the ruler sees in his subjects nothing but serfs, if he can go back on his word that he uttered at all times? - The ruler should be a leader and a comforter of his people and should give them laws that are not derived from pagan laws, but those

of Mine; then he would be a righteous regent and the Holy Spirit would work with him, as he did with David and other worthy rulers.

[17] But in the inventions of all kinds of superfluous machinery which makes the hands of poor people obsolete, in the promotion of industry, in the construction of railroads, and in the establishment of great powers of war, the Holy Spirit never works! For all the same was common before the flood in Noah's time through the action of the world-spirit, which is the devil in its entirety. So it was with Sodom and Gomorrah and Babel.

[18] But who will want to claim that the Holy Spirit worked like that? Therefore are such activities, which counters the Holy Spirit, always followed by a powerful judgment. I already have a similar judgement ready, in order to show that my Holy Spirit is by no means present in the contemporary course of action of the world, by which this world stands completely as an orphan. But I let them rise for some time until they have reached the right height for a fall, - and then a flash from height to fall, and it will be seen in its light how many of the effects of the Holy Spirit are now present in the world!

[19] Yes, but if so, where are those who I do not want to leave as orphans?

[20] I say: There are already some here and there; but they have now become almost rarer and more exquisite than large crown diamonds. These live simply, withdrawn from the world as much as possible, and their joy is Me, and I am the subject of their conversations too! Why then? Because the mouth speaks about what the heart is full of! So I am also the object with which her heart is occupied, and everything else in the world is a hollow nut to them.

[21] These are truly no orphans; for I am in the midst of them, talking to them daily and teaching them Myself and drawing them Myself. These hear My voice all the time and also recognize this Voice as that of the right shepherd and not as that of a hireling who does not follow him because it is the voice of a clever hireling. So these are the ones for whom the present text is meant for.

[22] I do not need any scholars, no poets, no visual artists and no composers, no inventors of machines and no world legislators, but I need loving, humble hearts. Where I find that, I will add everything else, and certainly in a better way than what the world invents; and then everything will be an effect of the Holy Spirit, and there will be no orphans in the world! But so there are only very few whose ear is receptive to My voice.

CHAPTER 20

**"And He saw that they were in need of rowing; because the wind was against them. And He came to them for the fourth night watch, walking on the lake; and He would pass by them."
(Mark 6:48)**

[1] "And He saw that they were in need of rowing; because the wind was against them. And He came to them for the fourth night watch, walking on the lake; and He wanted to pass beside them."

[2] Long verses need a short explanation, because they usually already carry the explanation. Short verses, however, need a longer explanation, because for the time being they do not entail any of them for the sake of brevity, and secondly because in them the light is usually more focused and veiled, and therefore it requires more to set all its light free than in longer verses, which already shine strong enough in their position anyway.

[3] For this reason, I cannot give you an extended explanation of the present text, because its light is very strong anyway; and if you only want to think a little about it, then you must understand it with your hands and feet at the same time! But in order to assimilate such things, I only want to point this out to you through a very brief hint, and you will have enough to agree with this text. And so listen!

[4] The 'sea' means the world; the adverse "winds" are the world's activities and their desires, against which a right boatman struggles until the fourth night watch, which marks his last days of life, that is, throughout his lifetime; because "night" is the material life in this world understood.

[5] The Lord is not in the ship. Why not? - Because not in the world; for the ship denotes the man living in the world, with whom the Lord is not, for the sake of man's freedom.

[6] Nevertheless, the Lord miraculously follows the boatman and crosses over all the waves and waves of the world, as if they were solid land. He does not care about the boatman on the lake; where (where) He meets one, He passes by so that He does not disturb him in his freedom.

[7] But when He meets a ship carrying His disciples, that is, those who recognize and invoke Him, then He approaches the ship, though otherwise He would pass by; for the ship carries His disciples, or: in the human being there is a heart that loves the Lord, believes in Him, and calls Him.

[8] Although the heart fears in the beginning and considers Him to be a ghost, that is: a man who is still full of erroneous ideas about Me, considers it impossible or even a chimera (mirage, phantasy) that I can walk on the water, could approach and even climb his ship.

[9] If, however, he does not let up in his love, I will come closer to his ship and report to him; and has he heard My voice when I say to him, "Fear not; for it is I, your Master, your Lord, your God, and your Father! ", then the fear of the ghost will soon pass, and man will take Me into his ship with exceedingly great joy!

[10] See, that's the whole explanation of this text! Only one question remains, namely: How must the ship be ordered, which carries My disciples there? Is it perhaps, a learning compiled steamboat, or is it a three-masted battleship ordered with a hundred and sixty cannons, such as a frigate, a protector, a brig, or perhaps a richly loaded merchant ship? - Oh no! All these ship types do not carry My disciples; I usually go so far from them that they do not even see Me as a ghost! But who would like to approach ships with cannons?! Their protection is death; but the ships, which have the protection of death, are safe from death, for death has nothing to fear from death. But where death encircles a ship keeps its wide range (cannon shooting range), life passes by.

[11] But what then must the ship that bears the disciples look like? - I tell you: very simple! It is merely a raft bound together and solidified by several solid beams, almost level to the surface of the water, where the skippers are at most a few feet above the surface of the water. It must not have any sails, so that it is not mastered by the wind of the world, but only solid oars on each side, so be as untouched as possible by the various winds of the world, and the sailors can freely guide them with the fixed oars.

[12] When I come upon such a humble ship, I then recognize it as one bearing My disciples; I then approach and climb in the vessel. Why then? - Because such a ship firstly does not move so fast, because there are no sails and no steam wheels, but only rudders, making such rapid movement impossible, and I can easily catch up with it; secondly, because such a ship has no circle of death whose friend I, as Life itself, am not; and thirdly, because such a ship, because of its great humility, can easily be climbed in from the surface of the water without any decency and effort.

[13] But I am by no means a friend of great effort; What cannot be achieved by Me with the greatest ease, as if it can almost happen by itself, I let that go, as it goes. You will understand it easily, why? For every man has his perfect freedom, which is never limited by Me!

[14] But when, nevertheless, I meet such a very low and easily ascendable ship on the fluctuating waves of the world and are recognized by it, I also enter, as if I would also be willing to pass by. And once I'm on the boat, it will soon be day, and in the day you can easily see the safe shore, and I as a good master sailor will no doubt not miss the shore.

[15] I think you will understand this explanation. Therefore, you also mount such a boat, the humbler it is, the better - and I will also approach this ship Myself and will then climb in it completely! Amen.

CHAPTER 21

"Blessed are your eyes, that they see, and your ears, that they may hear!" (Matthew 13:16, JL write 021,01)

- [1] "Blessed are your eyes, that they see, and your ears, that they may hear!" (Matthew 13:16, JL write 021,01)
- [2] What do you think what this text means? - You immediately say: "We do not know!"
- [3] For if you said, "We know it!" You would obviously be lying. For you first have to look very closely at the text in the outer sense of the letter. If you find the text very wise according to ordinary understanding, you are still far from the truth and the light that is in this text; but if you find that this text is nonsense to the ordinary mind, then you are much closer to the truth and the light of this text.
- [4] One could of course wittingly say: "I agree with that; and whoever recognizes the whole Bible as a nonsense, is already the light and the truth itself!" - But I did not mean it in a witty way when I said: "You must first find the text to be nonsense out of your worldly mind before you can approach its light?"
- [5] Why do I say this? - Because this text has a purely heavenly meaning, which is absolutely contrary to all world understanding!
- [6] But how is this text nonsense after the understanding of the world? - Listen, I want to tell you!
- [7] You know that in you only the heart or the love alone is capable of blissful feeling or any delight; and this for the reason that only the love or the spirit in man is life, and therefore alone is capable of every sensation. And so salvation cannot be good for the eye and the ear; for the eye and the ear are but sense-tools, which must serve only the spirit for its living activities, and neither the eye nor the ear can ever be blissful for themselves, but the spirit through the eye and through the ear, as well as through the other sense tools.
- [8] So if you consider the text, "Blessed are the eyes that see; and blessed are the ears that hear!", so that, according to the understanding of the world, something contradictory is apparently said. But now let us see if it is the same with the matter!
- [9] The ordinary, slightly better, world Christians understand this as though only those eyes were blessed and the same ears that have seen and heard Me on earth during My lifetime, and it is said that the whole thing is only a more beautiful figure of speech in which to do so; signs instead of things, parts of a whole for the whole itself, or as the eloquent scholars put it: "Signum pro re; pars pro toto." (The sign for the cause, the part stands for the whole) But basically it still means: Blessed are the people who have seen and heard Me himself!
- [10] Is not that the right explanation, and nota bene from the mouths of the better world Christians?! - That's for sure; but I must immediately announce that neither I, nor the named evangelist have ever studied rhetoric (art of speech), and have paid no heed to any synecdoche (interchange of part and whole), nor to all sorts of syllogisms (reasoning).
- [11] Our figure of speech had the sole name: Inner Divine-Spiritual Truth. And according to this figure of speech, which appears in My rhetoric, the text above does not belong to the synecdoche, nor to any kind of syllogism; it is also not a paraphrase (description) nor a pro- and epilogue (foreword and postscript), but, as I said, it is a pure, most inner, divine-spiritual truth!
- [12] And this consists in the fact that all men in the world usually have a great fear of the death of the body, and that because they are worldly, and therefore cannot see what is of the spirit, nor are they able to hear the true, living teaching for their spirit.
- [13] But in this text there is a heavenly praise of those who, by a true love life, have made the world fall with their night like a heavy blanket from their eyes, and the ear of their spirit was opened to hear My Father's voice, and I say as much as: "Happy are the born again!" And in this position, it does not refer in any external sense to at most those people who would be My

countrymen and contemporaries, but the relationship extends to all people who ever have lived the earth and will still live, as well as to the inhabitants of all other worlds.

[14] For everything has to be spiritually regenerated (renewed) before it can enter into the spiritual and therefore eternally living, truly beatific. And so here the understanding of the Divine truth is understood under "eyes" and the "taking in" of the same and "becoming active" under "ears", and then it also means as much as: Blessed is man in his spiritual understanding, so he fully recognizes the Divine truth; and he is truly blessed when he receives the Divine Truth into his life and then acts exclusively! For only then will he receive the rebirth of the spirit, out of which he will no longer see, feel, and taste death.

[15] So that's the right meaning of this text! But quite erroneously, this text would be applied to those who see through their eyes and read through a good deal of books and seek the light, or those who, if they cannot read yet, listen to much sermons, Christian doctrines and confessionals; because they always come out of the sermon the same as when they came in!

[16] Yes, often many do not know at the doorstep of the house of prayer what was preached anymore, and in many a sermon, the ears of the listeners are nothing less than happy, especially when sometimes a preacher not afflicted by too much brotherly love present hell as hot as possible and the way to heaven but very narrow, steep and thorny, giving in the end his listeners a hard time choosing which way to walk and therefore they think: "Hell is hot; but it leads a very comfortable way! Heaven probably offers the highest blessedness; but who can reach it if it can only be reached in such an almost impossibly ascendable way?"

[17] Well, such ears should not be the most blissful, just as little as the eyes of the learned, who see much, but can never get to see what they actually want to see! Therefore, only blessed are those who commit themselves to the rebirth of the spirit and always reach after it more and more.

[18] But no one is reborn at once, but only little by little; but neither does the act of rebirth begin before anyone, until he has begun to know the Divine truth, and no one will be fully born again, and come to the perfect inner intuition and hearing of the living Word sooner, than when the world - which is in fact sin - has been voluntarily banished from oneself. And only then, in the pure heavenly light, does the cited text enter the comforting application, and only then are the eyes blessed that see this, and the ears that hear it.

[19] I think that this text will be clear enough again. Therefore, seek also for its realization in you! Amen.

CHAPTER 22

"And He said unto them, Verily, I say to you, there are some here who will not taste death until they see the kingdom of God coming in power!" (Mark 9:01, J1.022,01-13)

[1] "And He said unto them, Verily, I say to you, there are some here who will not taste death until they see the kingdom of God come in power!" (Mark 9:01)

[2] This is again a bit longer text and therefore needs a slightly shorter explanation. One may only know who the few are who will not taste death until they come to see the kingdom of God in its glory; if one knows that, then one knows almost the whole meaning of this text!

[3] So who are the ones? - These are the believers and those who are hoping for it! He who believes firmly will find his hope realized in his faith; for it is also said, "He who has faith the size of a mustard seed, and does not doubt what he believes, can move mountains with the power of his faith."

[4] Thus among the 'many' the believers are understood, and this is further indicated by the fact that the believer is constantly animated by the desire to see with his eyes what he believes. For this reason, therefore, this promise is made to indicate how the inner desire of such believers should be realized; and they should not taste death before they see what they believe.

[5] What did these many believe? These many firmly believed that I am the promised Messiah, also believed that through Me the glory of the kingdom of God, that is, a perfect theocracy (reign of God), will be established on earth and will never end. The Son of Man will take over the glory of the Father on the earth, and then before His power all the kingdoms and knees of those who are under the earth, on the earth and above the earth will have to bow.

[6] That was the firm belief of these many. Therefore it was said to them that they should not taste any more death before they would see the glory of the kingdom of God come; certainly not in the way they believed it, but only in the correspondence of their faith.

[7] But what do you think, why, after these 'some' who have seen the coming of the glory of the kingdom of God, still tasted the condition of death; that is, after having seen the coming of the kingdom of God, they still had to taste death? The reason lies in the fact that faith, even if it is still so firm, does not produce life unless it is based on love, which alone is immortal!

[8] There are many presently in the world presently, who hold on solely to the only sanctifying faith, but do not consider that faith is but a radiance of the light of the mercy of My love, which only prepares and works within, as the light naturally works the earth. As it is very noticeable in summer, it also warms the soil and attracts all sorts of fruits from it; but the light cannot always be equally strong, and so, when winter approaches and the sunbeam becomes weaker and weaker, all the products of the summer light soon die away and are buried under snow and ice.

[9] Why does the earth not revive its showy summery children in the winter? Why must they taste death, even though they have previously experienced the glory of the light from the sun? - Because the earth has too little of its own heat!

[10] So it is synonymous with the hero of the faith! They firmly believe and are full of zeal and activity, as long as they are illuminated and warmed by My blaze of mercy; but when they are put to the test, depending on how much of their own warmth they hold in themselves, they wither, the fruits and leaves fall from the trees, and they stand naked and bare, and instead of the former fruits, snow soon and ice soon cover their branches and twigs.

[11] In My Highest Summer Grace, they surely see the glory of My Kingdom in the fruits that has been ripened by its light; but these fruits are of foreign origin; that is, they are not produced by the power of their own warmth, and therefore the tasting of death remains infallibly in the background.

[12] But it is not so with those who have a sun within them in their great love for Me; to which I say: Verily, verily, who love Me, and are active according to My word, they shall neither taste nor feel death in eternity!

[13] Faith can also be achieved by reading right books; but love comes only from the heart. Therefore, if you also ask the books more than your heart, if you have embraced Me, then you will not be one of the some! Keep this always in mind! Amen.

CHAPTER 23

"You blindfolded guides who see the mosquitoes and swallow the camel!" (Matthew 23:24: jl.schr.023,01-24)

[1] "You blindfolded guides who see the mosquitoes and swallow the camel!"

[2] Again, this is a verse that is good for all time, but whose meaning can be grasped immediately with your hands, as is the case with others.

[3] Who are these blindfolded or blind leaders? - These are the so-called small-error threshers or the letter knights of the law. There they cleanse and blaspheme all day long; But the great mistakes on which the whole salvation and life of man depends are often unknown to them, and if they already know them, they shut their eyes for political reasons, as if it was not important.

[4] To make this thing as clear as possible I will give you only examples! We want to progress from the little to the big, or from the exception to the common.

[5] Let's look at a family, in a single house! The father has children of both sexes; the boys of this wealthy house are encouraged to diligently study, and the girls also have different masters. They learn to break a foreign language, drawing, music, and also other finer female works.

[6] The sons are urged to study with all zeal. They must be eminent (excellent), otherwise they'll get into trouble; Every neglect is reprimanded with severity, and penalties are not absent. Likewise, are the other so-called prosperity rules firmly handled, and woe to the boy who thoughtlessly sin against it! And the penalties (punishments) daily rains down from the father, the instructor and the public teacher.

[7] One will ask: "Yes, is that then wrong?" - I say nothing but: Here also mosquitoes are seen, but the camel is swallowed unheeded!

[8] But what is the camel here? - The camel is the studies itself and the polished worldly education of a young person. Through this swallowed-up camel, the young man loses most of all, to the last drop, of what could have awakened the life of the spirit in him, and thereby is pushed out into the most broken world.

[9] The same goes for the girls! The stern mother reasons her tongue sore all day long; for one daughter has made a stitch too long; on the other a small spot is discovered somewhere; the third did not know her lesson in one or the subject, one of them has her hair not in order - short and good, every wrong act and many more such hardly noticeable mistakes are often reprimanded with bitterness, and the entire day is spent correcting, penalising and contending.

[10] See, mosquitoes are being detected again; but that the girls are killed for all inner, spiritual life by all this worldly frivolity, is the camel that is swallowed without any consideration.

[11] I think we do not need to add an explanation to this example, because it's very clear to you. Let's go to a more general example:

[12] Thus the Church, as it is with you, is very much concerned that especially the so-called common part of the people diligently keep the ecclesiastical statutes, for absolution is otherwise not available to them. He who observes these, receives no reprimand from the ecclesiastical side; for this, on all Sundays and holidays are preached as sharply as possible, and hell is made terribly hot for a poor sinner transgressing such a church statute, and he has work to do to be rejoined with the grace of the church. Of course, a rich man has things a little easier; but the poor man has only hardship!

[13] But what about the living announcement of My Word and the guidance after it? Therefore, if the Christian fulfills only his ecclesiastical duties, then he may also sin against many of My commandments, and he may be assured that he will not receive a sharp penance!

[14] If he only demonstrably attended the church ceremonies on Sunday mornings, then he is free to visit play and public houses as well as dance floors in the afternoons. He can play and revel, dance and whore all night long; he can also sometimes deceive people, slander them, lie, be stingy, inflict harm on another, albeit politically-legally.

[15] All this get sorted at the next confession, especially at a discreet confessor, with five Lord's Prayers and Ave Maria and anyway certainly a pay-off fair. If our confessor has to exempt himself with an indulgence, then he goes forth immaculate like a sun from the confessional to the table of the Lord, and from there like an angel from the church.

[16] Who in this example will not see the detection of the little mosquitoes and the very rough swallowing of the camels?!

[17] Of course, I do not want to reproach all confessors with this; for there are also several here and there who takes the matter seriously from the better side; but only in general is this usually the case.

[18] Nicodemus was also one of the Pharisees and scribes; but he made an exception among them and was thus no mosquito-fish (mosquito-heron) and camel-swallower; for he knew Me and kept My word. This will be enough for exact confessor apology. And so we go on to a more general example!

[19] So the princes of the world give a lot, yes, a horrible set of laws whose transgression, whether knowingly or unknowingly, is severely punished according to the paragraphs; but as far as My laws are concerned, only those are included as state laws through which a secular assurance can be established. They are the seventh, the fifth, and in a too obviously evil enterprise (drifting), the sixth commandment; The state does not care much about the other seven, and only political considerations should ask for it. So, according to My Word, a state cares very little or not at all about the leadership of the peoples, saying: "We leave the other to the clergy only!"

[20] Then mosquitoes are killed from both sides, and camels are swallowed by the thousands, and the species of the Pharisees never die; because if you catch them on one side, the other side gets more freedom, and you can do as you like, but you get mostly out from the rain but under the eaves.

[21] The world wants to rule, and for this purpose it can make everything fit; Divine and secular laws are harnessed in one yoke and must drag the people to ruin.

[22] Of what use is it, if a person still stands so groomed and able bodied? Of what use is it if a person goes to confession every day?! And what use is it, if a state would have the best constitution in the world, but still the main principles of the life of the spirit is completely neglected?

[23] But I think it would be better for someone to come to life as a cripple in the world - than to be a groomed worldly man, going into eternal death!

[24] To say more about it would be unnecessary. But if you therefore do not care so much for the little mosquitoes, but rather to not swallow camels, you will have eternal life! Amen.

CHAPTER 24

"And Jesus wept." (John 11:35, Jn. Schr.024,01-16)

[1] "And Jesus wept."

[2] This text is extremely short, consists of three words; but, in all its brevity, it is so significant and indicative that if I were to present this text to you, you would have to write a whole world full of books. His full revelation, however, you will probably be unable to grasp in their full depth for all eternity!

[3] Countless times stands (in Scripture) the binding word "and", but nowhere does it connect so much as here: for here it unites two infinite things, namely the infinite Love and the infinite Wisdom, power and might of God in one. Because Jesus is the Wisdom, the power and might and thus the ruler of everything that spiritually and naturally fills eternity and infinity.

[4] But this Jesus wept. How and why? - Because He became fully one with the Father and with eternal Love. For once it was said with Moses, when he demanded to see God: "No one can see God and live at the same time (Moses 2, 33, 20)!" In Jesus, however, many saw God, and He became their life; and they did not die because they saw Him.

[5] At Moses' times, the deity did not weep; but He judged to death the transgressors of the law, and none was awakened who once fell to death. Here was the same Deity; but He no longer kept His love and mercy hidden in His inscrutable center, but He cried and aroused Himself, and untied the bonds of death to the one who was moulding in the grave.

[6] Do you now understand something of what the weeping of Jesus means here? - "Weeping" here means the infinitely deep mercy and infinite Love in God!

[7] Over whom does He have pity? - Over the one laying mouldering in the grave already four days!

[8] Who of you has so much wisdom to fully grasp the endless meaning of this picture? Do you think that Jesus was only doing a local miracle here, in order to first present the two grieving sisters their beloved brother, and secondly, thereby to give a witness to the Jews as no one before Him have ever done?

[9] Oh see, these are very minor circumstances; for, first of all, Jesus had already performed miracles in great abundance, which were equally important; But as far as the consolation of the two sisters is concerned, He certainly would not have been embarrassed, He who holds the hearts of all men in His hand, to make them blessed with a glance, even with the slightest hint, that they should not remember the deceased brother mournfully again, but only with joyful thoughts!

[10] So that was not the main reason; but what? - Yes, that is the real depth of this act of God that cannot be grasped by you! I can only hint at it through distant hints, but I cannot fully explain them, for a full report on this matter would cost you your life. For it is precisely in this act that it is said to happen, so that the glory of the Father may be revealed in the Son.

[11] What do the two grieving sisters, Martha and Mary, imagine? - They are pictures of the prehistoric times; the one more external, thus more exemplary, the other more inner and thus spiritual, in itself full of truth. In a broader sense, under the 'Martha' they represent all natural creation and under 'Mary' all celestial-spiritual creation - See, these are the two grieving sisters!

[12] Who are you mourning for? - For a brother who are already mouldering four long days in the grave! The four days denote four states of creation.

[13] Who is the brother now? - But from here nothing more! Who of you only has a bit of wisdom, may count; but a closer announcement from me would be life-threatening!

[14] You may, however, always take so much from what has been said, a great depth, and what an inscrutability lies in the three words, "And Jesus cried!" If you consider who Jesus is, at least you will be able to sense that His tears meant something quite different and greater than those of a half-blind novel reader. The mind of Jesus was not made sensitive by reading, but that was the eternal Love Himself as Father in the Son!

[15] As an example to be imitated, however, they show the tears that you, too, should be merciful from the true depth of life; for a soft-heartedness and mercy brought about by reading a novel has no value with Me and is not much better than a blind love and marriage in the theater. I will once want to give such tender-hearted humans the reward of what was the cause of their tenderness. They are also destined to meet in the beyond in huge libraries full of countless novels, and will not be able to get out of there until they vividly experience that a written love and a written life are no love and no life.

[16] He who does not love Me and does not learn from Me does all that he does as a dead man, and will not rise from his grave until Jesus does not weep over his grave. - Understands such well; it is a great depth, and let your life be so. Amen!

CHAPTER 25

"Do not be worried, and do not say, 'What will we eat? What will we drink? What shall we dress with? After all, the Gentiles seek. For your Father knows that you need all this. "(Matthew 06: 31-32)

[1] "Do not be worried and do not say," What will we eat? What will we drink? What shall we dress with? "The pagans seek after all this. Because your Father knows that you need all this. "

[2] See, my dears, these are again a few much longer texts; but for that they are already free and open in all their meaning and have their spiritual meaning so open that almost every man can reach for his needs with his hands! In general, however, you can remember that the most difficult thing is not to be understood in My oral teaching, but the most difficult thing is always in My deeds. - Why then?

[3] So the doctrine had to be made so that it could be understood by the world without much effort; for what use was a doctrine written in the deepest wisdom of all the world?! That would be just what the Japanese language is to you; you would never understand even a jot of it.

[4] Take for example the revelation of John, written in a somewhat deeper wisdom! You've read so many explanations - and you do not really know what to make of this revelation, and for what good it is, next to the gospel!

[5] Therefore, My teaching was always so organised that it can be immediately understood by all the world in its true meaning. Whoever observes the exceedingly expedient and easy-to-understand sense of the letter, will then be all the more likely to accept the very obvious spiritual sense!

[6] And so the two existing texts belong to that part of My teaching which was not called harsh by My disciples; not even to the parables, which My disciples do not always understand, but belong to them - the two texts, namely - to those parts of My teaching, where My disciples said: "Now You openly say what You want, and we understand You!"

[7] So what do these two texts contain? - Nothing but a simple fraternal-friendly warning to the world, and I mean to indicate that people should lay all their cares on Me and only focus on the search of My kingdom; everything else will be freely added. (Matthew 06:33; Luke 12:31)

[8] That is the very natural meaning of these texts; but in this the spiritual is already graspable with the hands. For what is advised for the body, the same applies to the soul and to the spirit, and would say something like this:

[9] Do not be anxious to train the spiritual powers of your soul through all sorts of tedious study! Do not worry about the universities and all kinds of doctorates, but love Me, your Father, and I will give you for free the wisdom of the angels; and that will be more than what you would have earned with all the doctor's hats and diplomas in the world!

[10] For all the scholars of the world, no matter how great, do not use their diplomas and PhD caps to explain what happens to the human being after his death, whereas the one whom I gave wisdom, carries around this knowledge in his little finger with the most compelling evidence (certainty).

[11] Yes, I say to you: in this respect the animals, with their dull wits, are better off than some great worldly ways. The text also applies to this: "What good does it do to man if he gains the whole world but suffers damage to his soul?" (Matthew 16:26)

[12] Whoever does not know what will happen to him once, already shows that he has a defective soul. But just as an artist is incapable of anything meaningful on a damaged instrument, even so a spirit of a soul badly damaged by the world cannot do much for eternal life; for he must use his power to fill in the gaps of the soul. But how could he ever, as an eternal cobbler, bring about a healthy, perfect boot in which his firm foot would find just protection and a firm foundation?!

[13] Therefore, no one should worry about the body or the soul, what he will eat and drink, and how he will dress himself; because I will take care of everything, if he is active out of love for Me according to My teaching. (Matthew.06:25; Matthew.06:33)

[14] That is the whole, easy-to-understand meaning; he who will keep him active to it, will be better off than all speculators, usurers and scholars of all kinds. Amen.

CHAPTER 26

"But those My enemies, who did not want to have me king over them, bring forth, and slay them before Me!" (Luke 19:27)

[1] "But those My enemies, who did not want me to be King, bring forth, and slay them before Me!"

[2] This text is almost too easy to give a long explanation for, and it is also one of those about which the disciples did not ask, "How shall we understand that?" For even the blind Pharisees understood this text, and they knew that I meant them among the citizens of the city to be slayed.

[3] But that would certainly be a narrow sense; Nevertheless, the general is by no means difficult to recognize - one only needs to know that slaying means "to judge", so then one already has the whole thing!

[4] Who are the 'citizens' of the city who did not want the king? - Look out into the world, and you will see such citizens in all the streets, nooks and crannies in countless numbers who do not want the king! - The 'city' is the world; their 'citizens' are the world people who do not want to know anything about Me.

[5] The ten who received the pounds are the few chosen ones who live among the world-citizens, - even among them, however, one is lethargic and does not want to work with the pound entrusted to him.

[6] By this "one" are meant those who accept and acknowledge the word of God, but they are too lazy to act upon it; Therefore, from them are also taken in the end what they have, and it is given to him who has ten pounds.

[7] Why then? - Because he has lived completely according to My Word, and therefore is in My fullness; that is, in full of fire and zealous; Therefore he is due to be like a sun, in full light.

[8] But he who does not have a fire also has no light and resembles a planet that only radiates with an external light that cannot stay with him. When he is taken from this sun, he then floats from one infinity to another as a dark lump in his self-directed depravity.

[9] From what has been said, it is very easy to see what the above-mentioned text contains - nothing else than the judgment of everything worldly!

[10] Now comes a third kind of being, to whom the Lord or the King says: "Bring the citizens of the city here who did not want Me to be King, so that they might be slayed.

[11] Who are they? - Who else but the angels of the heavens, of whom you have known for a long time, how they are everywhere the leaders of my courts. These will judge the world at all times.

[12] Why then? - Because they are # 1 one with Me, and then # 2, the greatest contrast to the world! Because they are one with Me, they have all power and might out of Me, and therefore they are the greatest opposition to the world, therefore it is always judged by them.

[13] That is the very simple, easy to see meaning of this text.

[14] Sometimes the pounds were understood to be the various human talents, which should be developed. But this is fundamentally wrong! For if that were true, then the most blasphemous St. Simonism (the purchase of ministries and dignities) would have been greatly approved by God, which regards the training of thieves and murderers as a reasonable thing. But that is certainly not the sense that underlies the talents or pounds that have been handed out.

[15] These shared talents and pounds are just the word of God that has been handed out. Whoever actively lives it at the same time has ten pounds; but it is only alive in him, if he has it in his love or in his heart.

[16] But whoever has the five pounds has the word in his living faith, according to which he can become active in love.

[17] He who has the three pounds has the Word of God in his understanding; if he acts accordingly, he will gain wisdom.

[18] But whoever has only one pound acknowledges the Word of God; but it does not change him. He has nothing against it, on the contrary, he thinks it is beautiful, good and true; but if he is to become fully active accordingly, he says:

[19] "Yes, if one were not confined to the world here and therefore had to do worldly things for the world, it would be very commendable to live completely according to this doctrine! But once you have to live in the world, and you must also follow it, otherwise you will easily be shouted out as a nerd: you lose your honor and reputation (status) and thus isolates oneself, then you will not be able to work in the world anymore, where it would have been necessary to work for a good cause!"

[20] The rich man says: "I wanted to give birth to my fortune evangelically (to live according to the Gospel), if the time circumstances were different; but the world is the world, and so it means planning one's wealth such that one can live of it in old age, and that the children, would also in time find the necessary care that would make them independent from the world."

[21] But the official says, "My God! Where would I find the time? Official and governing services goes before worship! If I retire someday, I will also take the Rosary in God's name, or I will live the gospel, as much as I can without so much restriction of my circumstances."

[22] The clergyman says: "If you only fulfill the duties of your profession, which you fulfil in the world, and sacrifice all to God, you have done enough!"

[23] But I say, "These are nothing but one-pound buriers, and they will all fare, as the evangelical one-pound owner says!"

[24] Why then? - Because there is no love for Me to work in any one of them! These always prefer a certain comfort of their earthly life above Me.

[25] The rich man is satisfied with Me as long as he sees himself and his family well looked after by his money; but what living love does he have to show, and what trust in Me, in fact, if he himself makes every effort to ensure that he and his family do not suffer any want?! Everyone will decline such confidence!

[26] If a money-changer appoints an accountant, but never earnestly entrusts him with a dime, will the guardian not soon say: "How, my friend, do you think me a rogue and my big bail null and void, that you will not trust me with a dime? Manage your fortune yourself; but I demand my deposit!"

[27] I will do the same with such rich Christian believers and take my deposit from them; because I do not let Myself be held by them for a fool, much less for a liar and cheater, for which they keep Me; therefore they do not trust Me and therefore they ensure their existence themselves.

[28] Similarly, I will also say to those officials and ministers of all the sects who hold the world service and the observance of the duties of service for worship: "Have you served in vain? Has the fulfillment of the duties of your profession made any profit for you? Did you, out of love for Me, or out of love for the benefits which follow from the fulfillment of the duties of profession, fulfill these duties of your profession?"

[29] When they say, "We did the good and the lawful for the good and the legal in their own right, and with a good conscience we were allowed to enjoy those benefits that are the result of good and lawful actions!".

[30] But then I will say: "So you have been paid workers and have received your wages! But how much did you gain for Me with the one entrusted pound in your hands? Show the profit!"

[31] and truly, all of them will have the bare pound, and they will have to say, "Lord, the pound was useless in the conditions in which we were placed in the world; but we recognized it as holy, so we did not touch it!"

[32] And I say: There will also be done with them, what is said by the evangelical one-pounders, and for these one-pounders it will take a terrible long time until they have worked themselves up one mite! There will be a lot of howling and gnashing of teeth going on!

[33] I think that will be clear too; pay attention, that you will not count under the one-pounders! Amen.

CHAPTER 27

"I do not take honour from people" (John 5:41)

[1] "I do not take honor from people."

- [2] This text makes it clear in a few words, which covenant I have with the people, namely, no covenant of honour. For the people as they are, are really no honour to Me. For I have not created the people that they should honour Me.
- [3] But the covenant I have with the people, is called love and means something quite different than honour!
- [4] Who are the ones who let themselves be honoured? - These are the princes and great ones of the world.
- [5] Why are they honoured? - Because they want to be more than humans, although their consciousness tell them that they are no more than humans.
- [6] What is the honour you give to someone? - It is basically nothing but the fear of the stronger and mightier! For the weaker man fears the blows of the mightier and his mercilessness; therefore he crawls before him and honours him and adores him formally, so that the mightier one, bribed by such flattery, would not deal the blows. The more reverent the weaker is toward the stronger, the more ambitious and cruel the stronger becomes.
- [7] Question here: Is such a tribute a fruit of noble or evil seed? - I think: like the fruit, so will the seed!
- [8] Do you think, then, that I should take that from the people, which is an abomination to Me and the most hideous odor?!
- [9] For what reason should I let myself be honoured by men? Maybe because I am God and the people are My creatures ?! Because I am omnipotent and all people are nothing against Me ?!
- [10] What would I have of such an honour?! Is this going to make me more God, and does this make My omnipotence greater?!
- [11] Only with people is such a practice possible, for if a weaker would pay honour to a stronger, the stronger gain more might and significance; but what would I gain if people would honour Me as they do the great upon earth ? This would even the most keenly sighted cherub with the best microscope able to magnify an atom to the size of a primordial central sun, not be able to discover, for I am God Almighty for all of eternity.
- [12] Could I become more through the honors of the people?! Hardly, I think; Therefore, I have never passed a law anywhere: "Thou shalt honour God thy Lord over all things," but only love above all else. That is why it is said in the present verse that I do not seek the glory of men; for there is one in Me that truly honors Me from eternity.
- [13] But what joy I have after this in the "ad maiorem dei gloriam deeds" (everything for the greater glory of God), or as it is customary in the world to say: "All for the glory of God!", You can easily see it from this verse; for the one who does not honour Me in his heart like a bride burning with love for her bridegroom, his honour is an abomination before Me!
- [14] What have I of the thousandfold "Lord, we honor you!" - but the hearts are full of filth? Such honor should be thrown out of hell!
- [15] For all who honor Me in such a ceremonial manner are the "Lord, Lord!" -callers, and they may whisper to me a thousand litanies and say, "Lord, we honor you and praise Your strength!" "Lord, we ask you 'hear us!' and 'Lord, have mercy on us!' and say a thousand times: 'Glory to God the Father!'
- [16] Nevertheless, I will never hear such a joke and will always speak to those who say "Lord, Lord!": "Depart from Me; because I have never known you! You have had many prayers and litanies; but why did you not invent a litany in which it would be lively said, not: "Lord, we honor you!" but: "Dear, Holy Father, we love you!"?!
- [17] Of course, one will object here and say: "The honour should be God's! For it is a noble fruit of the true fear of God; for he who is not afraid of God is capable of all evil deeds."

[18] But I say: Even though the fear of God is better than to do evil deeds, yet such a fear of God will never give anyone eternal life, because a fearful mind is already a judged one!

[19] For he who refuses evil only for fear of Me will have to pass a hard test; for in the fear of Me, no man's spirit is capable of salvation, and only when the fear will be taken from him, then it will be shown what he will do without fear of Me.

[20] So many prisoners in the dungeons are well preserved on earth because of the fear of punishment of the legal order; but if they are released after the penalty, they are ten times worse off than they used to be.

[21] All spirits in hell live and exist in the greatest fear of Me; To see Me only from a distance or to hear My name is the most terrible thing for them! But what fool will assert that the hellish spirits are good because they are so terrified of Me?!

[22] But I will give an example: There would be such a very good man on earth, who would be extremely wealthy, but with the greatest love, meekness, and courtesy, and every person who come to him - whatever rank he would be, of whatever nation, whether friend or foe, would always be lovingly received by him. Question: Which person would have to be such a big fool to fear such a person as he would an executioner?!

[23] But which man is better, more loving and meek than Me ?! And yet one would rather be afraid of Me than love Me with the greatest confidence!

[24] Nevertheless, I say: Those who fear and honor Me seem to do so for good reason; for they know that their hearts are void of all love. That is why they want to replace this with the fear for Me.

[25] But it is like a bride who has been unfaithful to her most faithful bridegroom and became a whore. Why did she? - Because she threw away the love to her bridegroom in her heart!

[26] But when the bridegroom comes, will he also look upon and accept the bride, who is filled with trembling fear, as if she had come to meet his flaming heart? Will not he say to her:

[27] "Why do you look thus? I have never saw you like this! Why do you tremble before me, who loved you above all else? Verily, in this condition I do not know you! What have I ever done to you that you should fear me? How did such fear supplant your former love? How am I to make you happy now, I, whom you do not love, but fear?! So I must depart from you for love of you, so that the fear of me in your heart no longer torments you!"

[28] See, in this example, the "I do not know you, you "Lord, Lord!"- callers! are clearly and properly explained, and therefore I do not want the glory of men as being the fruit of fear, but I want the faithful filial love for Me.

[29] Search your hearts, whether you will be able to approach Me, but not in your honour and fear! Be free in love (freed by love), but not the fear-directed of My Word; therein you will find eternal life and Me, your Father! Amen.

CHAPTER 28

"After that, many of His disciples went back and did not walk with Him anymore" (John 6:66).

[1] "After that many of His disciples went back and did not walk with Him anymore."

[2] This text, as you say, suits our cause in every respect!

[3] Why did many of My disciples leave Me and no longer wanted to walk with Me, as I gave them the doctrine of the enjoyment of My flesh and blood? For the time being the cause of this phenomenon lay in the inertia of My disciples, but immediately afterwards in their haughtiness.

[4] In lethargy, the reason was that they did not even want to put in the effort to at least ask Me - as my brothers did afterwards - how such teaching should be understood.

[5] Arrogance was therefore the result: Since the disciples were too lazy for the time being to commit themselves to a higher cognition, but were still My disciples, it now annoyed them that I gave a lesson that went beyond their cognitive horizon. As a result they felt ashamed before the other people because they had not understood Me either, but because of their pride they did not want to ask Me in front of the people, in order not to look as if they had not understood Me as My disciples.

[6] For it usually happened after a teaching of Mine, that the people would interrogate the disciples how this or that was to be understood. Then there were usually a lot of declarations on the part of My disciples, and their ambition often tasted so much praise from the people, for their intelligible explanation of some less understandable doctrine.

[7] On this occasion too, many of these disciples were asked about the meaning of this doctrine, but this time they were unable to give any explanation, because they had not understood the teaching itself; therefore they escaped the noose this time in a different way. They accused Me of a hard doctrine which no human being could understand, and since it did not pay them any honour before the people, they rather reviled Me, declared all My earlier doctrine as identical (incomprehensible) with this one and that they no longer believed Me, and left Me.

[8] From this most accurate description of life at that time, anyone can recognize with the greatest ease that there was nothing to blame for this evil result except, first, the laziness and then the pride of My disciples. The laziness, because they were always around Me and believed to understand as much as I - why should they make any effort to penetrate deeper into the spirit of My teaching? -; but arrogance aroused when I put them to the test, how much they understood, and showed them plainly that the disciple is not above the master.

[9] And see, these two root causes are also the mainstays of most depravity of the human race! For at first man is lethargic and idly stands there all day long. But when he is asked, "Why do you stand idle the whole day?" He will say, "Nobody hired me!"

[10] And when I then say to him, "At least go for the evening, and work for an hour, and I will give you what is right!", He will say, "Lord, how can you put this shame on me and let me face the laughter of those who have worked all day?! If you want me to earn something, rather give it to me, but do not make me look like a lazy person to the workmen!"

[11] See, the lazy one did not want to work here at first; but in the end he is ashamed to work before the diligent! Why then? - Because that does not flatter his hidden pride! He would like to have his salary, as well as his pride, with the diligent ones; but at first he is too lazy to work and soon afterwards, too haughty.

[12] But the Lord will not be so unwise and equate the laziness and arrogance with the good and reward him!

[13] I want to show you that all this is most correct by several small examples:

[14] Take two students; one is diligent from the beginning and the other lethargic. The diligent will reap the fruits of his trouble in the end; But what will the lethargy in the end produce for an excuse and what favourable speech for his laziness? He will say:

[15] "The hard-working guy was a stupid guy and did not realize he was stuffing stupid stuff into his brains. but I recognized terribly silliness of these subjects, and immediately found it to be unworthy to stuff my much more sublime head with such foolishness! And as nothing else was said, I found my first knowledge much higher and deeper than all the quark to be learned!"

[16] See, it shows that pride comes from laziness! Anyone who wants to convince themselves of this, go sit in a confidential dialogue with such individuals, and he will find everything confirmed from point to point.

[17] But let's take two musicians; the one, through his diligence, has made it a great skill, both practical and theoretical, but the other, a son of inertia, has, according to his little effort, stood at the lowest amateurish mediocrity. Now ask him why he did not get as far as his classmate! He will say:

[18] "Because I did not have to rely on it like that blood-poor devil; because I'm rich anyway! Why should I plague myself there? Such diligence belongs only to poor devils, and what about it if you can play such a heavy musical quark yourself or not? If you only understand it, which is not that difficult; Such poor devils are playing it already, so that they can earn a bit of bread by doing so! Besides, all such heavy music was composed by such poor devils, and it would be a real shame for a rich man to deal with such fruits of poverty!"

[19] Here again see an example taken from life, and you will see from it again why My disciples left Me! - Let's go further!

[20] So would someone, who is asked why he is not more zealously concerned with the knowledge of the purely Christian religious principles, say: "I do not understand these things and have never bothered myself with it; because, for now, I do not think that there is much to it, and secondly, because in the end, you can only become a fool with religious musings!"

[21] See, in this man, his laziness, and then his arrogance, was the reason he spoke like these disciples, "Who can believe such a teaching to be true and turn to it?! Therefore, it is better, just like these disciples, to abandon the Lord!"

[22] So says an impoverished rascal when asked, "Why did you come into such poverty? You did have, like others, the opportunity to easily save so many pennies!" And his self-protective speech would be: "I have found such saving according to my sublime nature too pathetic, and it is to my credit that I walk around poorly!"

[23] See, here again is an example where a man is at first lethargic and cannot deny himself in this respect to do away with his being and thereby accumulate a fortune; in the end, however, when he realizes that he has nothing, he becomes haughty and brood because of his lousy condition!

[24] I think we have enough examples to show clearly how often My disciples have left Me at every opportunity when it is said: "From now on, the kingdom of heaven will suffer violence!"

[25] So also a lot of hikers go on a high mountain. As long as it is comfortable, everyone goes along quite quickly; but when the parts of the high mountains come and it is said: "From here the ascent of the mountain needs strength and power!", they turn around and very few succeed in climbing the tops of the high mountains.

[26] This is also subject to the same meaning: as long as man seeks My Kingdom at the reading-desk, it is going well; but when it says: "Reading is not enough, only the act deserves the crown! Because the meat is no use. The letter kills; only the Spirit is the one who enlivens life!", the Lord will most likely be left by His disciples, as the text shows.

[27] Take this explanation to heart and you will not, like the disciples, leave your Lord! Amen.

CHAPTER 29

"And the devils begged him, saying, Send us to the sows, that we may go into them" (Mark 5:12)

[1] "And the devils begged him, saying, Send us to the sows, that we may enter them."

[2] I have already once told you that in all My actions, the far deeper and more hidden secrets of My Being are in the flesh of the earth. For the words I have put to everyone's understanding; but not so with My actions. Not even My brothers understood it until the Holy Spirit came upon them; and when they understood them, they were also told by the Spirit, that they should not tell the deep meaning of the deeds to anyone, because the world can and will never grasp it.

[3] And so it is with this fact! If I want to fully show you the deepest sense of it, then you would have to overwrite the whole surface of the earth three times, just to cope with the introduction. But to the full meaning of this fact, a whole solar area would have too little room to hold all the books that would be written about it. But you can surely deduce from this, what is behind such deeds!

- [4] But when it is already said of a word, as it is like a seed that is sown in the earth and brings forth many fruits, what can there be said of a real deed of God?! For there is a difference between the "God said: 'Let it be!' And then it followed: 'It was.'"
- [5] But in order to make yourself a quiet notion of the magnitude of such a deed, I will soon reveal some of it.
- [6] Why does the Lord here ask the demon what his name is, since it should be known to the Omniscient that these obsessed men had not only one, but a whole legion of demons tormenting them? The Lord certainly did not ask for it, as if He wanted to know the name of these evil spirits; Why did He ask for it?
- [7] He asked this demon to tell who he is; for the question makes it easier to recognize the nature of a being than the answer. Ask a fool, and he can give you an answer that will make you hesitate; But let the fool ask you something, and you will immediately recognize him by his question! But in the spiritual, a question is the only way of knowing oneself; and so the Lord did not ask here to get an answer, but to reveal who He is to the demons, in this spiritual way.
- [8] You also know similar situations and have already been able to observe them in the so-called somnambulists. For if you ask a somnambulist a question, it is not about getting to know the character of the somnambulists' life, but your question has the character of exposing your life to the somnambulists; then the somnambulist looks at you, recognizes you and then supplement the deficiency found in you with their life activity.
- [9] To be sure, this kind is only a middle stage between a purely worldly and purely spiritual question; nevertheless, it already has the spiritual character for the deeper thinker.
- [10] So, then, this question of the Lord to the demons is called as much as when He said, "Behold! I expose Myself", which says: "there is no evil in Me!"
- [11] And the demons behold this holy transparency, and they immediately recognized in Him the Lord of Eternity; and therefore they then say, "Ours is a legion!" - by this they do not indicate their actual number, but only manifest in a spiritual way that in the presence of the highest purity of God, their evil is overwhelmingly apparent.
- [12] The purity of the Lord, however, compels them to yield to Him. But even in the midst of Divine purity, the wicked see the Divine compassion and turn to it. At this moment they take refuge in humility and, according to their evil character, demand to be allowed to take up residence in the pigs; and the mercy of the Lord grants them what they ask, because of their humility.
- [13] But when they went into the pigs, only then does their pride, which they hid from the Lord, awaken, and they drive the pigs into the sea, that they perish and let them, the demons, free to roam about in the waters as monsters.
- [14] This is what this picture looks like. But who is this possessed person? - This possessed person is directly, the world in which these legions of demons dwell, as they inhabit this man.
- [15] The Lord comes to this obsessed world in His Word. The world wants to be free from its secret plague, and the Lord is making the world free. But its inner evil activity is worse in its free state than bound in her.
- [16] When it is bound, it complains of pressure and plague; but when I make them free, their activity flies into the pigs and plunges itself into the sea of destruction, and the slightly better people in the world also seek to take Me away on top of it all, because I do not care for their world industry commitment. Because these Gerasener (Gadarener) say the same as the carriers of the world, or even German (more clearly) spoken: they are the actual industrial grid.
- [17] But the demons who move into the pigs are the dandies, food-lovers, the randy, the swindlers and all sorts of scheming and bunglers. If you want to see these pigs of all colours falling into the sea of the world, then go into the especially large capital cities; there you will find them in great flocks, perfectly true to life according to the those in the Gospel. Theirs are also a great legion; they are all possessed by the most unfaithful demons, and they also drive them into the sea of sure ruin.

[18] See, that is the purpose for you to recognize in this evangelical act of the Lord! But that behind this, there is an infinitely expanded, much more interior sense, need not be indicated again; because for now you would never believe it, and secondly, it would bring you no benefit, but only harm.

[19] Therefore be content with that; for infinity is too great, the number of creatures in it infinite, their destiny too inexplicable for you. So you cannot grasp how the possessed person represents all the material creation and his resident the old prisoners! - This possessed rests in the graves and is evil beyond measure; look at the endless number of graves in infinity!

[20] But enough of it! For you, it is not time for you to understand this in depth. Notice the first one; such will benefit you! Amen.

CHAPTER 30

"And I send the promise of My Father upon you. But stay in the city until you are endued with power from above!"(Luke 24:49, 12/02/1844)

[1] "And I send the promise of My Father upon you. But stay in the city until you are endued with power from above!"

[2] This verse has already obviously in its sense of the letter what he carries inwardly, and in this respect, resembles a friendly man, who, as it were, carries his heart openly before his friends, so that no one can easily mistake him and everyone at first sight guesses what this friendly Man is up to.

[3] This is the same case, as I said, with this text. For when the Son ascends, the promise of the Father comes in fullness to those who, in true hope, wait out of love for such a promise.

[4] But what does the Son's ascension mean, so that the promise and the blessing of the Father may be sent to the waiting and the witnesses? You know what 'son' means: the Wisdom of the Father. After that everything in every human being corresponds to the Son, which belongs to wisdom. Such belonging is the understanding, the reason, all sorts of science and knowledge.

[5] At the same time, however, this belonging to wisdom must undergo humiliation, as it were the crucifixion, in every human being; then it must be laid as if dead in a new grave in the heart, then resurrected, and then, devoting oneself fully to the Father and sacrificing himself to go up to become one with the Father.

[6] If such a thing has happened, only then will the promise of the Father, which is eternal life, become manifest in man's life. That's the act of rebirth.

[7] But baptism with the spirit of power does not take place at the same time as no-one is supposed to baptize a child after birth, but at least a few days thereafter; -this is the earliest on the eighth, tenth, or twelfth day as was common. Sometimes the circumcision baptism took place much later; and so it is said here also to the apostles and disciples, that after My ascent, they shall stay in the city for a while, until the power from above will come upon them.

[8] Everybody should pay attention to this condition and not venture out until he has received the baptism of the Spirit! For without them the born-again spirit resembles a weak child, who is probably pure in every respect like an angel, but lacking in the effective power and in the requisite free insight!

[9] You know that the outpouring of the power from on high on the disciples and apostles took place on the tenth day after the ascension. What does this say? Such is the testimony and witness of the perfect subjugation of the Ten Mosaic Laws in the released life of the Spirit! So the spirit must first be freed from all fetters and bonds until it can put on the garment of Divine power from above.

[10] When this has come upon him, then he is a completely new creature out of the Spirit of love and of all power from it, and then can only work in the full power of Divine love and mercy. For

through such a baptism of the Holy Spirit from above, man is first released from all the bonds of death and becomes one with and in Christ, and can then also say: "Now I am no longer living, but Christ lives in me! No longer am I now myself, but Christ Himself is the I in me!"

[11] For this reason, as has already been shown, everything that corresponds to the Son in man must go the way of the Son of Man, and for everyone it is irrevocable: "Take your cross, and follow Me, otherwise you cannot come to the resurrection and ascension get to the Father!"

[12] And here, too, our idea fits in the very same way, that no man can reach the rebirth and the baptism of the Holy Spirit through the versatile training of his mind with the help of well-stocked libraries and lofty university professors, but only through the humility and great love of his heart.

[13] He must give everything he has of the world back to the of the world, to the last mite; including the arrogant sciences of his head; otherwise it will look but meagre with the rebirth and power-baptism of his spirit.

[14] Do not believe that by doing so, somebody will immediately enter the kingdom of heaven, even if he had given all his fortune to the poor, and yet he would think of and say, "Lord! As I was merciful, so be merciful to me! "Whoever speaks as such, has much still missing from the kingdom of God; for there he and Christ are not yet one, but evidently two, where one prescribes to the other a certain kind of acceptable conditions.

[15] The poorest among you humans is always Me, or spoken in German: the most needy and poorest of all people is the real life force of their hearts. This must first be richly endowed, if another outward endowment is to have a value; or your heart must be fully alive from the love of Me. I myself must be all your love; Only then can you truly make meritorious work out of this love into eternal life, and that's because the meritorious things alone belong to Me. But you remain mere pure consumers of My love, mercy and compassion.

[16] For as soon as someone says: "I have done, and I have given!", He is still far from the one who says: "I have always been a lazy and useless servant!" And thus is also far from My kingdom. Only if he professes himself in life and says: "Lord, my God and Father! I am nothing in all, just as all men before you are nothing, but you alone are all in all!", Then he is near My kingdom, and My kingdom has come near to him.

[17] Likewise, you also observe all that is said to you there, so you too will come to ascension and to baptism with the power of My Spirit; for the promise of the Father is also sent to you. Amen.

CHAPTER 31

"And he (Zacchaeus) ran ahead and climbed in a mulberry tree so that he might see Him; for He was to pass that way. "(Luke 19:14, 14 February 1844)

[1] "And he (Zacchaeus) ran ahead and climbed on a mulberry tree so that he might see Him; for He was to pass that way."

[2] It is true that this verse contains only an indication of a fact, and you might say, according to an advanced doctrine, that there is also hidden in it a profound meaning that can never be fully grasped; but that is not the case here, and that is because it is not exercised by the Lord, but only by a man. This insignificant-seeming scene has nevertheless still an inner, spiritual content and is narrated in the Gospel for the very reason that it contains a thoroughly applicable doctrine for every human being.

[3] Of course, many a worldly wise might say: "What could be behind this most commonplace thing? What did Zacchaeus know about Christ other than what we know of a so-called miracle-worker today?

[4] "But if we learn in advance in a place that such a world-famous miracle-worker will pass through it, everybody will go out into the streets and alleys, and will longingly await the entry of the miracle man. Fortunately, if there are some trees that can be climbed by the roadside; they will surely be taken over by the boys and sometimes by larger, but also very curious people.

[5] "What is the meaning behind this apparition? Certainly nothing that one cannot grasp with the hands, that is to say, that several curious shysters want to have a sight of the miracle man!

[6] The moral that could be derived from it could at most be: "Listen, you boys and inquisitive people, and you who are small of stature, who are not able to see over the big louts! Make an early effort to seize the trees in time, so that on such occasions you too can satisfy your curious spirit, without paying any attention to it that by such observing of such morality, many a tree is damaged!"

[7] There we have an exegesis as the world would give it. I therefore gave them here in advance, in order to make it easier for the world to, after they have assessed My incomprehensible exegesis, they have an easier job of satirizing (amuse, entertain).

[8] But let us now see what a completely different meaning and wholly different morality is behind this simple text. We want to begin this explanation as strangely as possible and want to mention the practical in advance and then, after all, allow the theoretical to be understood by itself.

[9] And so I say: The whole world is full of Zacchaeuses, and you are no less! Then do what he did, and I will then say to you, and do what I said and did to Zacchaeus. The way I use to draw Mine closer is known to you; you are, just like Zacchaeus, the sinful publicans of the world.

[10] What did Zacchaeus do to see Me on the way? - He was small of person; he ran ahead and climbed in a mulberry, that is, as: The sinful man recognized his worthlessness before Me, he was thus full of humility and equaled or resembled the publican in the temple, who also dared not raise up his head.

[11] But humility is the main nourishment of love. The love becomes more powerful and stronger towards that before which she feels her great unworthiness! And the more unworthy she feels, the greater her pull toward him, because her respect grows as she sinks in her own values. Such love then only thinks of the one whom she most respects as her highest good.

[12] In this preoccupation with the object, which is most honorable for such love, lies an ever-brighter light, in which man thinks and thinks and seeks and seeks to bring his supreme object closer to his contemplation! And this thinking and thinking and searching and searching resembles the running upfront of Zacchaeus.

[13] He is on the right track; but he also knows that the Lord is the most inward of all things, and thus is in a great crowd, and yet he will not be able to be spied on in right way. But the desire to see the Lord is more powerful than this objection, and more powerful than this obstacle to obstruction, and calls on all the powers in man to rise to such a point of view, from which one could nevertheless could behold the Lord, over and in the midst of the crowd.

[14] A tree is chosen and climbed: a mulberry tree, like the tree of knowledge, in whose leaves the fine, shiny fabric is concealed to the royal apparel. So through higher knowledge and through the light of faith, man wants to behold the Lord; therefore he rushes ahead and climbs the symbolic tree of knowledge, which, although having a sweet fruit, is nevertheless not enough for anyone to saturate. It seems to saturate him, but after such apparent saturation it is usually followed by a greater hunger than any one had before.

[15] So it is also with the higher knowledge of the Way by means of intellectual research. Although these findings seem to surprisingly satisfy the spirit in the beginning; but in a short time, his desiring stomach speaks: "The few sweet dreams have only made me sleepy, but not saturated; I feel short of being full, but I am empty despite the knowledge!"

[16] Behold, the mulberry tree which Zacchaeus, of course, ascended in the very best of intentions, presents a clear picture - and it would be good for all such worldly publicans and sinners, if they would climb the tree of knowledge of the Lord by the Way, with the same intentions than Zacchaeus, they would achieve the same what Zacchaeus achieved.

[17] But, unfortunately, the tree of knowledge is very seldom ascended in the manner of Zacchaeus, and many Zacchaeuses, even with somewhat better intentions, climb the tree of knowledge, but usually one who does not stand by the way of the Lord.

[18] So far, everything would be clear; but now the question is: is it enough for eternal life, if one would do like Zaccheus with such best intentions?

[19] This question is answered by the passage of the Gospel, where the Lord speaks to Zacchaeus, who is peering from the tree: descend; for I must still dine in your house today!

[20] That means, "Zacchaeus! Get rid of your high speculation about Me, and descend into the chamber of your love for Me; There is food for Me in this house, and I will go in and eat in this house of yours."

[21] And more clearly, that means as much as: "Zacchaeus! Descend into your first humility and love; therefore, I will go in with you and refresh Myself with such fruit of your heart."

[22] See, that is the practical theoretic of this text, and the morality is very short: "Look to your brother Zacchaeus, and follow his example, so shall you happen with you what has happened with Zacchaeus!"

[23] I think any further theory will be completely superfluous here; because what is said is of the greatest clarity anyway. Whoever reads it and observes it, will also find the without a doubt the share of Zacchaeus, and I will say to him what I have said to Zacchaeus.

[24] Such things should be considered very well by you all! Amen.

CHAPTER 32

"Now Jesus, who saw His mother and the disciple whom He loved, said to His mother: "Woman, behold, your son!" Then He speaks to the disciple, "Behold, your mother!" And from the hour the disciple took her." (John 19:26-27)

[1] "Now Jesus, who saw His mother and the disciple whom He loved, said to His mother: "Woman, behold, your son!" Then He speaks to the disciple, "Behold, your mother!" And from the hour the disciple took her "

[2] It is also customary with you in the world, when someone would, with his body's death in mind, makes some last will arrangement regarding his estate which goes under the name 'Testament'. So it was necessary for Me, too, that I had to make a last arrangement of will with My estate. Mary, the Mother of my body, was such an inheritance, and she had to have the necessary care for her remaining days on earth.

[3] Of course, here and there someone might ask, "Did not Joseph leave anything behind? He himself had children, both his own and others, whom he had raised; could not they care for Mary?"

[4] To which one can reply: Firstly, Joseph had never possessed a complete property and thus could not leave any. Secondly: his children, both his own and those who were taken in, were themselves in the greatest poverty, and for the most part followed Me: and among them was John himself, who was much in the house of Joseph, and also a pupil (student) of this house. For his father was still poorer than Joseph himself and therefore gave his son away, that he would learn the art of Joseph. He did learn it and was both a very skilled carpenter and joiner and also knew how to do turning. Besides, he immensely loved Mary, as well as Me, and the whole house of Joseph, and Mary could not be entrusted to better and more faithful hands than this very son of Zebedee.

[5] See, that is a very natural testament, and that is therefore also the very naturally-correct literal sense of these words of Mine from the cross.

[6] But since these words have been spoken not only by the man Jesus, but by the Son of God, or by the eternal Wisdom of the Father, there is, after all, a very profound and very Divine, spiritual heavenly meaning behind them, which, however, you are just as little able to grasp in its full depth as so many other grounds of action of the God-man!

[7] Therefore, I can only give you hints from the field of wisdom about it. But then do not research too much in it; for you know that things of wisdom can never be understood as things that spring from pure love, as nature already shows you.

[8] You may well understand the luminous and shining things, put them down anywhere and look on all sides; But can you also do the same with the free rays of light streaming from the luminous bodies?

[9] These rays carry within them the images of countless unadulterated things, of which the newly discovered light images give you sufficient proof. But ask yourself if, despite all your efforts, you may discover such pictures in the free rays with your senses! Surely you will have to answer this question in the negative!

[10] Hence the earlier hint that you should not make too much speculation about given things out of wisdom; because you will do even less there than with the possible contemplation of the structures in the free rays of light.

[11] You may be able to make optical devices that force the free beam to extend its carried image to your contemplation; But do you also have an optical device by means of which the images of the rays from the original light can be impressed in their depth?

[12] Yes, you have such a spiritually optical device in you, but it only starts to take effect when you are completely free from the light of the world. The world must first surrender to the full darkness, before the light of the spirit can clearly give its carried pictures in your spirit. Your own dreams give you a valid proof of this, and the visions of the enraptured, or your accounts of somnambulist expressions, provide an even more tenable and clearer proof.

[13] This prelude was necessary, and so we can proceed to the relevant intimations to these words on the cross!

[14] "Woman, behold your son!" And "Son, see your mother!" Means more than: "You, world, see the Son of Man, and you, Son of Man, look to the world, and judge not, but prove Your love!"

[15] In other words, "You, Divine Wisdom! Incline Your way to your eternal ground, and you, eternal ground, behold, and take up your radiant Son for the sake of becoming one!"

[16] And: "Thou who once carried the most holy things, behold the death of thy work, and thou killed ones, when thou shalt be resurrected, remember Him who once wore the Most Holy, the Light of eternal Love."

[17] Behold, in these brief allusions lies the infinite depth which no created being will ever fully grasp, because the content of this depth is in and of itself infinite, and in addition fades into infinity every moment!

[18] So much did I say to you about it, so that you should see that the One who had spoken such from the cross was more than, in the opinion of many, a mere Israelite delinquent under the sanctions of Rome, because He was accused of being an agitator and rebel against Rome.

[19] This is the deeper spiritual sense. But you should remain with the natural testaments! For you too are My disciples, and the poor of the world are My mother. And so I say to this mother, "Behold, your sons!" And to you I say, "See, your mother!"

[20] Truly, if you will do as John did, you shall have his reward forever! Amen.

CHAPTER 33

"Behold, the hour is coming, and it has already come, when you will be scattered, each to his place, and leave Me alone! And yet I am not alone; for the Father is with Me." (John 16:32, 19 February 1844)

[1] "Behold, the hour is coming, and it has already come, when you will be scattered, each to his place, and will leave Me alone! And yet I am not alone; for the Father is with Me."

- [2] This text states what is just plain obvious in front of your eyes everywhere and already was there after My ascension. So this text is also one of the easiest, in that its meaning can be grasped everywhere with both hands and feet.
- [3] This is the only thing that must be noted here, what is the difference between that, as it is here and there: "The time is coming ...," or it is said, "The hour is coming." By "time" is meant an undetermined timeframe, which will start at an undetermined 'when'; however, the term "hour" refers to a definite moment of the statement that occurs immediately.
- [4] Here and there you may also find the time instead of the hour in this text. But then it is wrong; for it should be: "The hour is coming", and that is because the even happened immediately after this prophetic statement.
- [5] What is meant by this dispersion? For example, the personal separation from My disciples and apostles, and indeed each one to another place? - Oh no! That was their destiny, and for that I called them to go out to all the land and preach the gospel to all creatures!
- [6] Would it not have been nonsensical of Me, if I had wanted to make a bad prophecy regarding their calling? For in this way the appointed deliverers of My Word would have to stay together in a heap, as is mostly the case in your time in so many orders, which are in their essence just as little worthwhile for humanity as a heap of meteorites on the bottom of the sea, which, to the one who would see it plunging into the sea, it foreshadows great and terrible effects; but once they have reached the quiet bottom of the sea, they rest ineffectually and serve at most a few ravenous polyps as a base.
- [7] Thus is there no trace of a personal and geographical dispersion in this prediction, of which the text itself already testifies, since it says: "But even if you would leave Me, then I will not be alone; for the Father is in Me."
- [8] Judge for yourself: Can someone leave Me personally and geographically? Where should he go to be further from, or closer to Me? Where will he be further from me, whether he is in South America or in North Asia? I think that will be pretty much the same for Me, the Omnipresent! So of a personal and geographical dispersion is here, as already said, no speech.
- [9] What kind of dispersion is meant here? Look at the sects that currently exist right in your face and were already present during My lifetime, - for which reason I made this prediction! And when you look at the debates between My two first apostles, it must become clearer to you what was meant by this dispersion, and you will be able to grasp it with your hands and feet, as I have remarked at the beginning to My Apostles and disciples.
- [10] Within a few centuries after my ascension, the dispersion was so great that no one really knew who the cook and waiter was! It was necessary to proceed to great councils, but after the council it remained just as scattered as it was before it.
- [11] As it stands now, I surely do not need to show you; for wherever you look, you will discover the dispersion!
- [12] It says: "Everyone in his place." This means as much as: "Each sect considers itself the best and purest." But am I alone? - Oh no! The Father is in Me, or the first Love!
- [13] By love I recognize My own, but not the sect! He who loves Me and keeps My Word has in him the love of the Father, as I have the Father in Me, - and he is one with Me, as I am one with the Father! That is why I am not alone; for as the Father is in Me, so am I in everyone, and so everyone is in Me who loves Me and follows Me.
- [14] There the sect makes no difference, and cursed is one who, for worldly reasons, prefers one sect over the other! For in no sect is truth and life; Everything is based on compulsive belief and persuasion, which is no hair better. Question: where is the free man?
- [15] When did I ever force someone to believe? - I gave freedom to all! To whom My works did not suffice, neither his own inner conviction, was by no means forced; for I have not given My teaching for faith, but only for the deed.

[16] I did not say, "Whoever believes Me from whose loins the rivers of living water will flow," but I have said, "Whoever will act upon My Word will know whether My teaching is of God or of men!"

[17] But of what use would an invitation to faith be? For I would have been able to foresee that one and the same light illuminates the objects differently on which it falls, depending on the uniqueness of the objects themselves!

[18] So, too, is the light of faith! As it falls on a differently colored human mind, it must also illuminate the same. A claim, however, that one and the same light should radiate back completely from all the thousand-coloured minds, is surely the greatest folly!

[19] The effect of the light must be different; but the effect of love remains the same, as in itself the heat has only one effect, namely, it heats the red in the same way as the blue, and everything can be made glowing, and the color of the true living love-fire is eternally one and the same, and a glowing gold is no different from a glowing piece of iron. See, that's the meaning of this text! So do not scatter, but stay in love, and you will live! Amen.

CHAPTER 34

"He who believes in Me, from whose being, as the Scripture says, rivers of living water will flow" (John 7:38, 21 February 1844).

[1] "He who believes in Me, from whose being, as the Scripture says, rivers of living water will flow".

[2] This text is given like a mouse trap and is made like a pit in which you catch lions, panthers and tigers; it is also like a cornerstone, over which many stumble in the night and have a great fall. And I say: whoever bumps into it and fall, will have a lot of trouble to get up again!

[3] Why this? Here and there I commanded the faith and preached love everywhere through action and words. I said, "If you had faith, you would move mountains!"

[4] I did say what the current text indicates; and yet I say again: I did not say what the text indicates; for I said, "Be doers and not only hearers of My Word!"

[5] So I also said that those who say to Me, "Lord, Lord", that is, they do believe in the Son of God, will not enter into the kingdom of heaven, but only those who do the will of My Father!

[6] So I also said, "Whoever lives according to My Word is the one who loves Me; but he who loves Me, to whom I will come in all fullness, and will reveal Myself to him."

[7] So I also said, "I give you only one commandment, that you love one another as I love you! By this you will know that you are truly My disciples!"

[8] Now I ask: What should man do? On the one hand, should he merely be satisfied with the faith that is advised for himself, or should he simply adhere to love and believe nothing but what the love for Me gives him, which he has made his own through the activity according to My Word?

[9] For I have cited charity as the only valid criterion by which one can know whether My teaching is human or Divine; for I said: "Whoever will act according to My word will know whether My teaching is of men or of God!"

[10] What does it say here afterwards: "He who believes in Me, out of whose bodies or loins rivers of living water will flow!?" The living water, however, also signifies the living wisdom from the heavens, which must nevertheless also be regarded as a sure criterion of the Divinity of My Word!

[11] And so here we have two grounds for examination, where one always finds his opponent in the other. For the saying of: "Lord, Lord!", also means the perfect faith in the Son of Man; but it says that this faith will not affect the Kingdom of Heaven, and in the present text streams of living water are promised on faith only!

[12] Now you ask: Was I a double teacher? Or was I one who on every occasion turned the mantle to the wind, and preached unto a believing society, only the values of faith and in an active

society, only the values of activity?! In this way, I had to stand against Myself in the most obvious contradiction!

[13] Ironically, the Pharisees believed in the statutes of Moses, and this for temporal and finally also spiritual considerations, and yet they were all harassed by Me for their unbelief in the most sensitive ways!

[14] Why did I not content Myself here with their first faith, and why did I harass them, that they did not want to believe in Me, and they were called by Me 'doers of evil,' because they literally lived by the law and did not want to return to My teaching?

[15] Why did I let the Pharisee, who were always fulfilling the law, go unwarranted and let the sin-burdened tax collector leave the temple justified?

[16] Why did I not respect the statute of Moses, that I did not respect the Sabbath? Why did I thereby annoy the Pharisees and even taught: "Woe to him who annoys his neighbour!?"

[17] Yes, I even gave a doctrine according to which a man should remove a limb that annoys him, and should rather go maimed into the kingdom of heaven than to hell as a whole being! Say here: how does this all connect? A whole heap of contradictions lies before you; how will you reconcile all these contradictions?

[18] I say to you, you will probably never find the way out of this labyrinth; But here, like the hero of Macedonia, I want to unravel the knot with a light blow! And so listen:

[19] There is a difference between what I just said and what I commanded. But there is also a difference between saying and saying: one saying is like a negative and the other an affirmative. A negative is the same as a natural, an affirmative the same as a spiritual. In the natural there is no commandment; but in the spiritual is a commandment:

[20] Therefore, when it says, "I did not say," that means "I did not command it"; and when it says, "I said it," that means as much as, "I commanded it."

[21] But when I spoke of faith, I always implied living faith, that is, love paired with faith; but I always rejected belief on its own.

[22] That is why I said to you in the end: "I did not say: 'Who believes in the Son of Man, out of his loins streams of living water will flow!'" This is as follows: "No one will come to light by faith alone, but alone by the deed of My word!"

[23] But as I say here, "He who believes in Me, out of his loins will flow streams of living water," I say as much as: "He who has a living faith, thus paired with love, will be introduced into the wisdom of heaven; and if you can only think reasonably, you will easily see that only the heavens of the lowest degree are promised!

[24] But that no heavenly degree is promised on the mere faith, teaches you from your own experience! For you also believed in Me from childhood; But ask yourself how many drops of some living water have flowed from your body for this reason! Have you made it through your forty-year-old belief that you have evidently found any living drops of water of immortality flowing from your inner being?!

[25] I have already given you so much of the most authentic living water, and yet you are not yet in the clear about many things regarding your inner continuation after the death of the body! But I am not a liar. I have promised that out of faith, streams of living water would flow! Where are they with you believers?

[26] From this your own experience, however, you can sufficiently deduce the fact that in the present text, as the eternal truth and wisdom, faith alone can impossibly be understood, but only that which is well known to all My disciples, namely: which is paired with love for God and neighbour!

[27] For the faith by itself can no more work fruitfulness unto eternal life, than a spouse is able to produce children with and out of himself. He must mate with a wife and then only in the fire of his love, he can father children with the wife.

[28] The children are naturally equal to the streams of living water from the loins of the body. In addition, the "body" or the "loins" in this text, as a material image, signify charity itself, and the whole text is in the revealed state: "He who embraces Me in his heart, his activity will be profitable to eternal life!"

[29] But from this very apparent meaning it also becomes very clearly that I have always spoken of faith alone, only as negative, but never affirmative. because otherwise I would have apparently most ignominiously contradicted Myself in the eyes and ears of the world!

[30] So if there is any talk in My word about faith, then it is always to be taken as if you are talking about a stock market. Whoever says: "I have given him my purse!", That is self-contained; because with an empty purse, nobody will probably be served in anything. So it's also the case with faith, from My side. Under it I never understand the empty, but always the faith filled with love.

[31] Therefore I say once more: I did not say: "He who believes in Me, from his body or loins streams of living water will flow!" - but I said: "He who believes in Me from whose bodies or loins flow rivers of the living Water!"

[32] In the first case of negation only the empty faith is understood, which never gives even the smallest drop of living water; but in the second case the filled faith is understood, to which then, of course, the streams of living water follow, and it is this, where I say in the affirmative: "Whoever does the will of My Father will know from whence the doctrine is!"

[33] The Father is the Love, and is never content with a breezy appearance, but only with the real being. What use is the faith only, a dull lantern shimmering in the infinite regions of creation? You may reach back and forth and look up and down: only dim rays come towards you; and those things from which you receive nothing but dim rays, are far away! For the sleeper, a dream is good enough. He considers it real as long as he sleeps; but when he awakens, he seeks reality and certainty everywhere.

[34] But what if man sleeps through his entire earthly life, and holds the dream-formations for realities? What will it be, if he awakens after the departing from his body from such an earthly dream life? What will he reach for? What will he hold on to? At all sides he will be surrounded by night; Where will he find the light to illuminate the dead of night around him?

[35] I say therefore: it is better for him who feels himself imprisoned here in all sorts of doubts; for he acknowledges that he has a waking spirit, but that he is still at night. He has experienced the invalidity of the dream images early on and calls with great longing for the day in himself.

[36] But the dreamer knows nothing of his own night; he is a lord, does what he wants, eats and drinks and thinks that all this is reality. But when he awakens, only then will he become aware of the great emptiness; but unfortunately too late. For if this full faith does not produce streams of living water from the loins in bodily life, how shall he effect it afterwards, when the loins have been left behind?!

[37] Or if someone cannot get money in the stock exchange, how will he get it if he has no stock market and no money?! Or if somebody cannot sustain life, while he has it, together with the necessary embodiment of life, how will he handle it if he becomes free of the embodiment as well as his life?!

[38] Who cannot be, if he is, how will he be when he is not?! But it is given only to him who has it, and who has nothing, he will also be deprived of what he has!

[39] I think this pretty lengthy explanation should be clear enough. Therefore, seek you also after the full faith; because the empty one is nothing but a pure dream. If you want to see streams of living water flowing from your loins, then your faith must come to life through the works of love! Amen.

CHAPTER 35

"I have spoken these things to you, that you may have peace in Me. In the world you will have affliction; but trust, I have conquered the world! "(John.16:33)

[1] "I have spoken these things to you, that you may have peace in Me. In the world you will have affliction; but trust, I have conquered the world! "

[2] This text belongs again to those who are very transparent, and anyone can catch the spiritual sense already in the letter at first grasp. So I want to show you the meaning of this text in a few words, and you will recognize in these few words the perfectly correct spiritual meaning of this text; so listen!

[3] All that I am speaking to you right now is also of this kind, that in every situation of your life it must give you the true, inner peace of heart in the love for Me, if only you observe the said thing only somewhat actively.

[4] The world also wants to oppress you from all sides; but it cannot, because I have overcome it. But if you have Me in you through your love, then you also have the Eternal Overcomer of the world in you. But the world has experienced My power; therefore it must not and cannot bend a hair of those who truly hold My peace in their hearts.

[5] But as soon as someone wants to step out of this peace, and even throws the glove to the world unto battle, then he only has himself to blame if he is captured and maltreated by the world. But whoever truly remains in My peace, is saved for eternity, and no worldly whisper will do him any harm.

[6] Of course, many will say, "O Lord! Behold, the apostles, and Your disciples, and so many of the early Christians, and even later on, zealous martyrs for the pure gospel, have become martyrs, and the world has become viciously avenged on those who are filled with peace! Why, O Lord, have Your peace not protected them from the claws of the world? For You Yourself have spoken before Your suffering, that the prince of the world is judged! How then could the judged have the power to horribly outrage the world against your peace bearers?"

[7] This question is vain enough, and whoever is well versed in history will find it clear that all the martyrs, from the apostles to the later times downwards, have voluntarily, and not by any compulsion or by any permissible provision of Me, passed through love-heroism into the martyr's death because I, their Master, were crucified Myself!

[8] I tell you, every martyr could have spread My Gospel without becoming a martyr. But the spreaders knew Me, had eternal life before their eyes, and so they had no great desire to go around in the world for a long time, but could hardly wait for the moment when their flesh would be taken from them so that they might get there where I went before!

[9] John had the greatest love for Me; therefore he did not shy away from the persecutions of the world, and would rather consume them to the last drop than to beg some time off from Me of his determined earthly life. He was thus completely satisfied with My order, while many others were beggars and would rather submit to the most shameful love-martyrdom, than to work for a few more years for My kingdom.

[10] But since everyone in Me can have it for what he earnestly and faithfully begs, I could not take back My word from these first witnesses, which says: "Whatever you ask Me to do, it will be given unto you!"

[11] It is clear from this illumination that My Word did not need the martyrs; for I have promised the one, eternally valid witness, My Holy Spirit Myself to all those who will accept My teaching and live according to it, and this witness is the Abiding One, while the blood of the first martyrs has long, even historically, lost its mark for all later times.

[12] But if this Spirit is an eternal witness, why should I ever demand the blood testimony of My followers? He who wants to become a martyr himself, he should become so; but no one should believe that he thereby does a service to Me, but everyone who does that, does it for his own, but not to My advantage!

[13] It is like when a father said to his children, whose clothes are still good, "I will give you wonderful new clothes, if these are worn!" Some children, however, allow themselves to be tempted by the hope and preference for the new clothes and do not spare the old clothes in the least. When the clothes are soon worn, the father, of course, creates for them the promised clothes; but some of these children, who love the father more than the clothes, wisely spare the old ones, so as not to bury the father in the expenses ahead of time.

[14] Although there can be no question of certain expenses with Me, there are, however, other expenses to consider, namely to bring My order in disarray. For I have set for every man a definite goal in life according to My order, and this is not in the sword, nor in the fire; because death by sword and fire is a judgement. But whoever in this way willingly and unilaterally anticipates My order in any way, must of course accept a small judgement insofar as he has pre-empted My established order.

[15] Daniel did not want to die; therefore he was kept in the lions' den, and so were the youths in the furnace, and several similar examples. And behold, no hair was bent to all of them, and no hair of many thousands of those who love Me were ever bent, because they received the undisturbable power of My peace in their hearts. But anyone who wanted to get beyond this peace, also had to taste the world's strife.

[16] It will of course also be said here: "If so, then it is best to let the world be the world in all its shameful works, and every better man should live on in his own peace quite unconcerned about the world; and if they all do, will not the world soon be filled up to the stars with abominations?!"

[17] Good, I say; calculate that back! Since the times of the apostles there have certainly been a myriad of zealots who, in a certain way, wished to improve the world with a glowing sword in their hands! Streams of blood were shed! Question: yourselves, with what success ?! Then look out into the world, and it will give you the sun-clear answer from all sides!

[18] Except for your times, the great number of zealots should have left such an obituary that, according to them, the whole world would obviously have to be a paradise, and yet the world is ten times worse in this time than it was in the days of Noah!

[19] Why does David say, "O Lord, how all human beings are against nothing, and all humanitarian aid is of no use!?" David said that because he knew Me; but you speak differently, because you do not know Me as David knew me!

[20] Do you think I do not know what the world is doing and that I am too lazy to punish the world for its misdeeds? - I tell you: Believe something else, and leave the leading of the world to Me!

[21] Whoever draws the sword will also be killed by the sword. With open violence, no one will ever do anything about the world; for wherever the world sees violence, it meets it again by force, and in this way one nation continually chokes the other.

[22] But whoever wants to fight the world must fight them with secret weapons, and these weapons are My Love and My Peace in you! But everyone must first conquer their own world with these weapons; Only then will he be able to use these weapons victoriously against the outside world.

[23] Verily, whoever is not inwardly a master of his world, will be even less so outwardly! But anyone who feels a curse-like zeal in himself is not yet finished with his own world; for this zeal still derives from the secret duel between My peace and the world in man.

[24] For the world is the one who zealously directs and calls forth fire from heaven, pretending to strive for My cause; But My Spirit and My Peace do not strife, but only work powerfully and silently and fully unnoticed by all the world, and have no other external sign than the works of love and the face of humility. Since the time of My John, nobody has ever been judged by the world because of true love and humility.

[25] See, in that there is the true inner peace and therein also the mighty victory over the world which I Myself have gained! Take therefore notice of this explanation, then you will defeat the world in you and all other always, and always in My Name and through My peace! Amen.

CHAPTER 36

"When He had rolled the book, He gave it to the servant and sat down. And the eyes of everyone in the synagogue were directed to Him." (Luke 4:20)

[1] "When He had rolled the book, He gave it to the servant and sat down. And the eyes of everyone in the synagogue were directed to Him."

[2] My dear children! This text merely presents a natural action that necessarily followed the earlier work of the reading of the prophet Isaiah. But since in every act of the Lord there is an inward and innermost ground, there is also such a reason in this most naturally seeming movement; and for this reason, there must again be an infallible criterion by which the full Divinity of Christ, and thus also of all His actions, is recorded for all time and for all eternity.

[3] We want to show that this is correct by a small consideration and comparison of this text with the subsequent temporal relations as clearly as possible before everyone's eyes, and so listen:

[4] Jesus read from the Prophet standing in a synagogue. What does this designate?

[5] The synagogue is the world. The Lord, who reads aloud from the Prophet, signifies that He is always awake and that, looking over all circumstances and secrets, He does not reveal His word to the world, but gives it veiled in the natural sense. For the 'prophet' signifies the hidden in the natural; and the Lord, however, shows that all such hidden things are nowhere to be found revealed, nor are they fulfilled otherwise than only in Himself!

[6] When the Lord had read the book, He rolled it up and handed it to the servant; But He sat down, and the eyes and ears of all were upon Him. What does this say?

[7] "The Lord rolls up the book ..." signifies that He also closes the spiritual meaning of the word for posterity. "Then He gives the rolled-up book to the servant of the synagogue ..." says so much: He gives the hidden wisdom to the one who works in his temple, which is the heart of man for the future.

[8] Then the Lord settles to rest, and all eyes and ears are upon Him. - This act is exemplary and corresponding to the state, which men in the world find themselves in since the ascension up to this time in which the Lord also rests with regard to the outside world.

[9] Many eyes and ears are directed at Him; but He is silent and does not let Himself be bodily seen, as in bodily activity, but as if patiently resting in His sanctuary, only with the eyes of faith. Why then? Because men judge only their eyes and ears, or their curiosity, but do not direct their hearts towards Him!

[10] The Lord nevertheless speaks a few words, because He says: "Now is fulfilled before your eyes, what the prophet has spoken." See, that is just the case with you; for after the long rest, My spirit has also come upon you, since you have sought Him, and unveils the rolled-up book, which the servants had always kept veiled in their chambers.

[11] These servants are equal to the one in the natural sense, to whom the book was handed over, rolled up. It means all those in whatever church who are called a priest. The book will not be revealed to these servants, as long as they are servants of the synagogue.

[12] But every man, if he is a true servant in the true, new synagogue of his heart, also first gets the book rolled up and not revealed. But if he is a faithful servant in this temple and sweeps and purifies himself and respects the sacred scroll, then the Lord comes and sits down in this synagogue, and there will be peace and quiet in this synagogue. And when it directs from all sides, the heart of the eye and ear to the Lord, and He will say, "Now the Spirit of the Lord is upon you, and it is revealed, and it fulfills the holy scroll in your living synagogue!"

[13] See, that's the overly obvious meaning of this very inconspicuous text!

[14] I tell you: Someone may seek and research as he will, to reveal this scroll; He may ask all men, all spirits and angels, but he will still achieve nothing, for I alone am the door!

[15] What good is it to man when he asks himself, "Do I have eternal life in me?" - and then the answer is given: "Eternal life is only a riddle, a doubt; I have nothing in it but the desire for it!"

[16] Question: Who can be satisfied with this consolation? Is he not synonymous with the philosopher who comforts himself in his worldly way: "If there is a continuation of my thinking ego, I win, and if there is no continuity, I win as well; because for a non-being, the plus and minus are the same size."

[17] But I ask again: Who can be satisfied with such consolation, if one knows the value of life?! Can one be indifferent to the living, whether he is or is not? But how can a person who is there, praise non-existence, since he cannot possibly know how the state of non-being is?

[18] But everyone can easily see how blind such a researcher must be if, while living amidst an infinite existence in which no non-being can take place, he can at last console himself with a completely impossible non-being!

[19] Do you think that in My Infinite Being, is any annihilation possible, or any place where nothingness is at home?!

[20] Even the natural world shows you, as far as the depths of My creation reach into your eyes, the starkest contrast to any non-space; for then you either see the world-body, and the great free space which is filled with light-ether and with the forces traversing all over out of Me! - Question: Is that nothing?

[21] I do not need to expand this sentence any further to show the folly of such an argument. But for everyone I will immediately put down the real test, how he can investigate, whether there is a nothingness, and say:

[22] Let your thoughts fly through the spaces of infinity! Wherever you find a space where your thoughts cannot penetrate, then you may seek the void! But you can be fully assured that such work will ever and eternally be impossible for you! For where thought reaches, there is being; But where will it be, where the thought does not suffice!? I do not know where this is, and that is why a worldly wise will know even less!

[23] Therefore, do not hold yourself to vain research and foolish experiences; because that will never yield you fruits! Do not make this way which is so easy, unnecessarily difficult; but let everyone come to Me, and He will then receive all in abundance, which he will eternally not reach in any other way; for I alone am the door, always and forever! Amen.

CHAPTER 37

"But I know you; You have not the love of God in you "(John 5:42, 27.02.1844).

[1] "But I know you; You have not the love of God in you "

[2] Such things I have spoken to the Jews; for in them was the dead letter of the law. The work of the ceremony, the work of appearance, was more to them than the Life Himself, who had spoken to them.

[3] Therefore, they were struck with blindness and saw in Him who is forever alive, nothing but a usual, quite ordinary man; they wondered at most over a striking miracle, sometimes even about a wise word, when they were present, such as this happened or was spoken; and if they were not present, they did not believe that I had worked or spoken this or that, and tried in all possible ways to make the matter suspect. Where they did not reach with naturalization or even with total denial, I had to be a possessed and worked through the power of the devil.

[4] But why did they not recognize the Lord of life, when it was the will and intention of the Lord that they should have known Him? The reason lies in the text that speaks: "And the love is not in you!"

[5] Why can one not know the Lord without love? - One cannot do that without love for the same reason that a blind man cannot see what surrounds him, and a deaf person cannot hear the voice of his friend!

[6] Because love is life; but only life can see and hear for itself, for death cannot do so. So the Jews could not recognize the Lord of life who lived among them, because they had not the life of love in them, which is a free life out of God, while all other life is life under judgement, which is in contrast to true love, pure death.

[7] For he who does not live out of love, is nothing but a vain machine, set in motion only by worldly instincts, and his sight, hearing and feeling are vainly mechanical and can never rise above the judged sphere of judged restraint. Only the true life of love is an independent free life and can therefore, on its own, overcome all restraints and rise up to Him, Who is his innermost principle.

[8] No one can see in his natural sphere something he did not have in him beforehand; but how could anyone see and recognize My nature if he has none of it in his heart?!

[9] Therefore, I say to you: Let everything go, - only keep the love, then you will recognize what the Jews did not recognize, and see what their eyes was not able to see!

[10] There are also many in the world who do not have the love in them! Therefore, they also hold the shadow, which is nothing, for reality; But Me, who am and always walk among Mine, they do not see and recognize, because they have no love!

[11] So there are some among you who seek where there is nothing to be found; but when it comes alive and shines before them, they will not see and recognize it!

[12] These still weigh the diamonds together with the pebbles in a weighing pan! But why weigh the pebble next to the diamond? Why marvel at the dung from afar and indifferently pass by the gold in your own house?

[13] It is not enough that one knows the value of gold, but one must discern the gold from the dung, even be able to recognize it's worth from a distance! Only the one who has love can do it perfectly; But anyone who wanders back and forth between them cannot do that and will not be able to do so for a long time. But it will be the same with him as with the Jews, who could not distinguish the Lord from a common man.

[14] I therefore say to you, and remind you that I have given you much; but only he who has the love in him, will recognize it as a pure gift from Me!

[15] Who reckons and counts what he does and gives in love, I will do to him likewise, and the calculator will not be free and the meter will not quit before Me, until he will banish the reckoning and counting out of himself! Therefore love must be free and must not allow the mind to advise its inner activity!

[16] The wise giver I will reward with wisdom; But the free spender of love, will receive Me Myself as reward! But anyone who does not act out of free love will not see the face of the Lord, until he becomes active out of free love!

[17] This say I, the Eternally Faithful, the Truthful, the First and the Last, as Father in all love to you, that you may perfectly observe it!

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